

THE
SECOND

Part of the Booke
of Christian Exercise
appertaining unto
Resolution.

O R,

A Christian Directory, guiding
all men to their salvation.

Written by the former
Author, R.P.

Psalm. 27. vers. 4.

*One thing have I requested of the Lord, and
that I will demand still, which is, to dwell
in his House all the dayes of my life, to the
end I may know and doe his will.*



LONDON,

Printed by T. Cotes, for SIMON
WATERSON, dwelling in Pauls
Churchyard, at the Signe of

the Crowne. 1641.



TO THE CHRISTIAN Reader, Health.

Courteous Reader, not many yeares since, a Booke was published, Of Christian Exercise, appertaining to Resolution, written by a Iesuit beyond the seas, yet an Englishman, named M. Robert Parsons, which Booke M. Edmund Bunny having dilligently perused, committed to the publike view of all indifferent judgements: as glad that so good a matter proceeded from such infected people, and that good might rise thereby to the benefit of others. Since the manifestation of that Booke, the first Author thereof, named M. Parsons, hath enlarged the same booke with a second part and new Additions, wherein hee hath concluded and finished his whole intent of the Resolution, & that upon speciall causes, as himselfe sets downe in the Preface in this manner.

Being admonished by the writings of many, that since the publishing of my first Booke, it hath beene misliked in two principall points. First, that I spake so much of good Workes, and so little of Faith.

Secondly, that I talked so largely of Gods Iustice, & so briefly of his Mercy, Beside, conceiving by the information

To the Reader.

of many, that diuers persons having a desire in themselves to reade the former Booke, but yet being weake and fearefull to be touched so neare in Conscience, as they imagined that booke did, durst neuer intermeddle therewith, being informed there was nothing in the same wherewith to intertaine themselves, but onely such vehement matters of perswasion as would greatly trouble and afflict them. For remedy of which inconvenience, I have framed this second part of that worke, and therein inserted diuers Chapters and Discourses of matters more plausible, and of themselves more indifferent, wherewith the Reader may solace his minde at such times as hee findeth the same not willing to feele the spur of a more earnest motion to perfection.

Heereupon grew the occasion of framing his second Booke, which being perused by sandry learned men, who have thought it as worthy to bee seene as the first, is now (Gentle Reader) presented to thy view : reade it indifferently, and iudge thereof as thou findest occasion.



OF THE MANIFOLD

perils that ensue to the world
by Inconsideration.

*And how necessary it is for every Man,
to enter into cogitation of his
owne estate.*

CHAP. I.

THe Prophets and Saints of
Almightie God, who from
time to time have been sent
by his merciful providence
to advertise and warne sinners of their
perilous estate and condition for sinne,
have not onely forthold them of their
wickednesse, and imminent danger for
the same, but also have revealed the
true causes thereof, wherby they might
the easier provide remedy for the in-
conveniencies to come.

Such is the charitable proceeding of
our most mercifull Lord with the chil-
dren of men. And among other cau-
ses, none is more generall or oftner al-
ledged, than the lacke of considerati-
on; by which as by a common snare and
deceit of our adversary, most men fall
into sin, and are holden also perpetu-

Of Inconsideration.

Esay 5.

ally in the same, to their finall destruction, and eternall perdition. So *Esay* the Prophet speaking of the carelesse nobility and gentiy of Iury, that gave themselves to banqueting and disport, without consideration of their duties toward **G O D**, repeateth often the threats of wo against them, and then hee putteth downe the cause in these words; The Lute, and Harpe, and Timbrel, and Shalme, and good wine aboundeth in your bankers, but the workes of **God** you respect nor, nor have you consideration of his doings. And then ensueth, Therefore hath hell enlarged his soule and opened his mouth without all measure or limitation, and the stout and high, and glorious of this people shall descend into it. Here are two causes, as you see, and two effects linked together, of these Iewes damnation, the one depending of the other. For as good cheere and sensuality, brought these men to inconsideration of **Gods** workes and proceeding toward sinners: So Inconsideration brought them to the mouth and pits brim of hell. I say, that Inconsideration of **Gods** workes towards sinners, brought many to this perill, for that it followeth in the very same place: And the Lord of hostes shall be exalted in.

Of Inconsideration.

In judgement, and our holy God shall be sanctified in justice: as if hee had sayd, that albeit you will not consider now Gods judgements and justice amidst the heat and pleasure of your feasting, yet shall hee, by exercising the same upon you hereafter, bee knowne, exalted and sanctified throughout the world. The like discourse makes God himselfe by the same Prophet, to the daughter of Babylon, and by her to every sinfull and sensuall soule, figured by that name, Come downe, saith he, and sit in the dust, thou daughter of Babylon, thou hast sayd I shall be a Lady for ever, & hast not put upon thy heart the things that thou shouldst, nor hast thou remembrance of thy last end.

Esa. 47.

Now therefore harken thou delicate Daughter; which dwellest so confidently, there shall come upon thee an evill, whereof thou shalt not know the off-spring, and a calamitie shall rush upon thee, from which thou shalt not be able to deliver thee. A misery shall overtake thee upon the sudden, which thou shalt not know, &c.

Holy *Jeremy*, after hee had weighed with himselfe what miseries for sinne the Prophets, *Esay*, *Amas*, *Hosea*, *Joel*, *Abdias*, *Micheas*, *Nahum*, *Se-phonias*, and himselfe, (all which

Of Inconsideration.

4.Reg.i5.
and 17.

Prophets lived within the compasse of one hundred yeres) had foretold to be imminent upon the world : not onely unto Samaria, and the ten Tribes of Israel, which were not already carried into banishment to the furthest parts of the East, but also to the States and countries that most flourished at that time, (as by name to Babylon, Egypt, Damasco, Tyrus, Sidon, Moab, and finally, to Ierusalem and Iudea it selfe, which hee foresaw should soone after most pittifully be destroyed) when he saw also by long experience, that neither his words, nor the words & cries of the other fore-named Prophets could any thing move the hearts of wicked men, he brake forth into this most lamentable complaint, *Desolatione desolata est omnis terra, quia nullus est qui cogitet corde.* The whole earth falleth into extreame ruine and desolation, for that there is no man which considereth deeply in his heart. This complaint made good *Jeremy* in his dayes, for compassion of his people, that ranne miserably to perdition for want of consideration.

And the same complaint with much more reason may every good Christian make at this time for the infinite soules of such as perish daily
by

Of Inconsideration.

by Inconsideration. Whereby as by a generall and remediless enchantment, many thousand soules are brought asleep, and do find themselves within the gates of Hell, before they misdoubt any such inconvenience, being ledde through the vale of this present life, as it were blind-folded with the vaile of carelessse negligence, like beasts to the slaughter-house, and never permitted to see their owne danger, untill it bee too late to remedy the same.

Esay 5.

Propterea captivus ductus est populus meus, quia non habuit scientiam, saith GOD by the mouth of Esay: Therefore and for this cause is my people led away captive in all bondage and slavery to perdition, for that they have no knowledge, no understanding of their owne estate, no foresight of the time to come, no consideration of their danger. Herehence floweth all the miseries of my people, and yet this is a mystery that all men will not know.

Will you see what a myserie, and sealed secret this is? Hearken then how one describeth the same, and with what Circumstances. Furthermore (saith he) a certaine hidden word was spoken unto mee, and mine eare, as it were by Realth, received the veines

Of Inconsideration.

of his whispering: it was in the hor-
rour of a vision by night, when dead
 sleepe is wont to possesse men. Feare
 came upon me and trembling, and all
 my bones were extreameley terrified.
 At length a spirit past by in my pre-
 sence, whereat the haire of my flesh
 stood up in horror. There stood before
 mee one whose face I knew not. His
 Image was before mine eyes, and I
 heard his voyce, as the sound of a soft
 noyse.

Hitherto is described in what man-
 ner and order this secret was revea-
 led; but now what sayd this vision or
 spirit (thinke you) at the last? Truly
 he made a short discourse, to prove by
 the fall of Angels for their sinne, that
 much more, *Qui habitant domus lute-
 as, & terrenum habent fundamentum, con-
 sumuntur velut tinea: & de mane usq;
 ad vesperam succidentur*; They who
 dwell in houses of mortar, (as all doe
 whose bodies are flesh) and they which
 have their foundation of earth, as most
 folke in this world have that put their
 confidence in things of this life, they
 must all consume by little and little,
 as the Cloth doth by the Moath, and
 at length they must upon the sudden
 (within lesse space perhaps then is be-
 tweene morning and night) bee cut
 downe

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downe and dispatched, when they thinke least of it.

And to shew that herein standeth a point of high secrecie (I meane to consider and ponder well this Discourse) hee maketh this conclusion in these words immediatly following. *Et quia nullus intelligit, in eternum peribunt.* And for that few or none of these men before mentioned, who have such earthly foundations, doe understand this point aright, (I meane, of their sudden death, and speedy cutting off from this world) therefore must they perish eternally; and this is a secret which few men will beleeve. *Vir insipiens, non cognosceret, (saith David) & stultus non intelliget hæc.* And unadvised man will not learne these things, nor will a foole understand them. But what things? It ensueth in the same place; how wonderfull the workes of God, and how deepe his cogitations are about sinners, who spring up as grasse, and flourish in this world, *ut increant in seculum seculi*, to the end they may perish for ever and ever.

Psal. 92.

The Prophet *Daniel* had many visions and strange revelations of great and high mysteries; but one among all other, and this is the least of the most dreadfull judgements of God, upon
sin-

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Dan. 10.

sinners to the end of the world. The vision was by the great river Tigris; where, as divers Angels were attending about the bankes, so upon the water it selfe, stood one in the likenesse of a man, of exceeding dreadfull Majesty; his apparrell being onely linnen, through which his body shined like precious stone, his eyes like burning lampes, his face like flashing lightning, his armes and legs like brasle enflamed, and his voyce as the shout of a whole multitude of people that would speake together. This was Christ by all interpretation, at whose terrible presence when *Daniel* fell downe dead, hee was erected againe by an Angel, and made strong to abide the vision, and so having heard and seene the most wonderfull things that in his booke he recounteth, hee was bold to aske a question or two for better understanding thereof; and his first question was, how long it should be ere these wonderfull things tooke their end? Whereunto the man upon the water answered, by stretching forth both his brazen armes unto heaven, and swearing strongly by him that liveth for ever that it should be, A time, and times, and halfe a time. Which answer *Daniel* not understanding, began to

Dan. 12.

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Of Inconsideration.

question further, but hee was cut off with this dispatch: Go thy way *Daniel*, for these speeches are shut up and sealed, untill the time preordained. And yet for his further instruction, it was added in the same place, *Impie agens impius nec intelligent*: Wicked men will alwayes doe wickedly, and will not understand these mysteries, albeit wee should never so much expound them.

Whereby, as by all the rest that hitherto hath bin alledged, is made apparant, that inconsideration, negligence, carelesse ignorance, and lacke of understanding in our owne states, and in Gods judgements and proceedings with iniquity and sin, hath bin a bane and a common perdition of retchlesse men from time to time.

And if wee will turne our eyes to this our age, much more shall wee see the same to bee true. For what is the cause thinke you, why at this day wee have so many of those people, whom holy *Iob* doth call abominable, that drinke up iniquity, even as beasts doe drinke water; that commit all sin, all injustice, all turpitude, without remorse or scruple of conscience. Iob. 15.

What is the cause of this (I say) but lacke of consideration, lacke of under-

Of Inconsideration.

understanding, lacke of knowledge?
Luke 19. For as Christ sayd to Ierusalem touching her destruction, *Si cognovisses et tu, &c.* If thou also, O sinfull soule, didst know what hangeth over thy head for this carelesse life of thine, if thou (daughter of Babylon) wouldst remember and ponder in thine heart what shall bee the end of thy delight, thou wouldst not live so pleasantly as thou doest: *Nunc autē abscondita sunt ab oculis tuis.* But now, saith Christ, these things are hiddden from thine eyes.

Not but that thou mightst have knowne them if thou wouldst, but for that thou art one of them which say to God, *Scientiam viarū tuarum nolumus*, we will not have understanding of thy wayes: one of them, *Qui sunt rebelles luminis*, that are rebellious against the light, and illumination of

Job. 21.
&c.
Prov. 28. Gods grace: one of them *Qui nolunt intelligere ut bene agant*, that will not understand to do well; and finally, one of them, *qui declinant aurem, ne audiant legem*, that turne away their eares to the end they may not heare Gods Law, *Quorum oratio est execrabilis*, whose not onely life, but also prayer is execrable and detestable in the sight of his Maker.

Truely

Of Inconsideration.

Truely nothing in reason can be lesse tollerable in the presence of Gods majesty, then whereas he hath published a law unto us, with so great charge to beare it in mind, to ponder in heart, to study and meditate upon it both day and night, at home and abroad, at our uprising and our down-lying, to make it our cogitation, our discourse, our talke, our exercise, our rumination, and our delight; that wee should notwithstanding contemne the same, as to make it no part of our thought, but rather to flee the knowledge thereof, as we see most men of the world doe, for not troubling their consciences. Deut. 6.

But the holy Ghost hath layd downe the reason hereof long agoe in these words; *Cum sit timida nequitia testimonium condemnationis*. For that wickednes in it selfe is alwayes fearfull, it giveth witnes against it selfe to damnation, whensoever it thinketh of the law of God, or of honesty. So *Felix* the governour of Iury, when *S. Paul* began to talke of Iustice, Charity, and Gods judgements before him, hee was wonderfully afraid, and said to *Paul*, that hee should depart for that time, and that he would call for him afterward when occasion shall require. But he never did, and what was the cause. Eccles. 7. Acts 24.

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cause for that (as *Iosephus* testifieth) hee was a wicked man, and *Drusilla* his faire Lady that was with him at *Saint Pauls* speech, was not his true wife, but taken by allurement and violence from another, and therefore it offended them both to heare preaching of chastitie.

This then is one principall cause, why men of this world will not enter into consideration of their owne estate, and of Gods Commandements, lest they should read and see their owne faults, and beare witnes against themselves of their owne condemnation. Whereunto the holy Scripture annexeth another cause, not farre unlike to this, which is, that worldly men do so drowne themselves in the cares and cogitations of this life, as they leave in their mindes no place to thinke upon Gods affaires, which are the businesse of their owne owne soules.

Iere: 7.

This expresseth *Ieremie* the Prophet most effectually, when having made his complaint, that notwithstanding his preaching, and crying in the Temple gate, for long time together, where all the people passed by him and heard him: yet no man (saith hee) would enter into consideration, or say within himselfe, What have I done?

Of Inconsideration:

done? And reason, *Omes enim con-* Ierem. 8.
uersi sunt ad cursum suum, quasi equus
impetu vadens ad praelium. All men
are set upon their owne courses, and
doe run in the same with as great ve-
hemency and fierce obstination, as
doth a furious armed horse, when hee
heareth the trumpet in the beginning
of a battell. By which comparison,
the Holy Ghost expresseth very lively
the irrecoverable estate of a settled
worldly man, that followeth greedily
his owne disignments in the negotia-
on of earth. These are two of the
cheefe causes of Inconsideration, I
meane wilfull malice, and obstinate
corruption in the vanities of this life;
and yet mentioneth the Scripture, a
third sort also of Inconsiderate men,
who neither of direct malice, nor yet
of great occupation in worldly af-
fares doe neglect consideration, but
rather of a certaine lightnesse and idle
negligence, for that they will not trou-
ble their heads with any thing but
disport and recreation: of whom it
is written, *Aestimaverunt lusum esse* Wis. 15.
vitam nostram: They esteeme this
life of ours to bee but a play-game.
And in another place of the same
men: *Ita securi vivunt, quasi iustorum* Eccles.
facta habeant: They live as securely
and

Of Inconsideration.

and confidently without care and cogitation, as if they had the good works of just men to stand for them: but as the holy Ghost pronounceth in the same place, *Hoc vanissimum*: this is vanity and folly in the highest degree. For as in things of this life, hee were but a foolish Merchant, that for quietnes sake would never looke into his owne account booke, whether he were behinde hand or before; & as the ship-master were greatly to be laughed at, that for avoyding of care, would let downe and make good cheere, and let the ship goe whither shee would; so much more in the busines of our soule, it is madnes and folly to fly consideration for eschewing of trouble, seeing in the end this negligence must needs turne upon us more trouble, and irremediable calamitie.

Compari-
sons.

Ier. 30.

For as *Jeremy* saith unto all such men, *In novissimo die intelligetis ea*, In the end of your dayes you shall not chuse but know and see, and understand these things which now for delicacie you will not take the paines to thinke of. But when shall this be, trow you; Hee telleth plainly in the same place, When the fury of the Lord shall come forth as a whirlewind, and shall rush and rest upon your heads as a

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Of Inconsideration.

tempest: then shall you know and understand these things.

It seemeth that the Babylonians were a people very faulty in this point of consideration, (as all wealthy people are) not onely by that which before hath bin touched of the daughter of Babylon, that would not consider her ending dayes: but also for that not long before the most terrible destruction of that great citie by the Medes and Persians, God cryed to her in these words: My dearly beloved Babylon, put aside thy table, and stand upon thy watch, rise up you princes from eating and drinking; take your Targets in your hands; go and set a watchman upon your wals, and whatsoever he seeth, let him tell you. And then was there a Watchman set upon the walls, and likewise a Lion to denounce with open mouth whatsoever danger he saw comming towards them. And then God taught the Prophet to crie in this sort to their Sentinell or watchman, *Custos, quid de nocte? Custos quid de nocte?* O thou watchman, what seest thou comming towards thee by night? What espieest thou (O Sentinell) drawing on towards us in the darkenesse?

Esay 21.

By all which circumstances, what
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Of Inconsideration.

else is insinuated, but that God would have us stand upon our watch; for that his judgements are to come upon the world by night, when men least thinke thereof; they are to come as a theefe at midnight, as also in another place we are admonished, and therefore happy is the man that shall be found watchfull. But now the doore and sole entrance into this watch, whereof the security of our eternall life dependeth, can be nothing else but consideration, for that where no consideration is, there can be no Watch, nor foresight, nor knowledge of our estate, and consequently no hope of our salvation, as holy *S. Bernard* holdeth; which thing caused that worthy man to write five whole Bookes of Considerations to *Eugenius*.

Consideration is the thing that bringeth us to know God, and our selves. And touching God, it layeth before us his Majestie, his mercie, his judgements, his commandements, his threatnings, his promises, his proceedings with other men before us, whereby wee may gather what we also in time must expect at his hands. And for our selves, Consideration is the key that openeth the doore to the closet of our heart, where all our Bookes
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Of Inconsideration.

of account doelie; it is the Looking-
glasse, or rather the very eye of the
soule, whereby she taketh the view of
her selfe, and looketh into al her whole
estate; into her riches, her debts, her
duties, her negligences, her good gifts,
her defects, her safety, her danger, her
way shee walketh in, her course shee
followeth, her place shee holdeth, and
finally the place and end whereunto she
draweth. And without this considera-
tion she runneth on headlong into a
thousand brakes and briers, stumbling at
every step into some inconveniency or
other, and continually in perill of some
great and deadly mischief.

And wonderfull truly it is, that in
all other busines of this life, men can
see and confesse, that nothing may be
begun, prolecured, or well ended, with-
out consideration; and yet in this great
affaire of winning heaven, or falling in-
to hell, few thinke consideration great-
ly necessary to be used.

I might stand here to shew the in-
finite other effects and commodities of
consideration, that as it is the watch
or Larum Bell, that stirreth up and a-
waketh all the powers of our minde,
the match or tinder that conceiveth
and nourisheth the fire of devotion;
the bellows that enkindleth and in-
flameth

Of Inconsideration.

flameth the same; the spur that pricketh forward to all vertuous, zealous and heroicall actes, and the thing indeed that giveth both light, life, and motion to our soule.

Our faith is confirmed and increased by consideration of Gods workes and miracles; our hope by consideration of his promises, and of the true performance thereof to all them that ever trusted in him: our charity or love to God, by consideration of his benefits, and innumerable debts towards us: our humility, by consideration of his greatnesse, and our owne infirmity: our courage and fortitude, by contemplation of his assistance in all causes for his honour; our contempt of the world by consideration of the joyes of heaven eternally: and so all other vertues, both morall and divine, do take their heat, quickning, and vitall spirit, from consideration.

By the exercise of consideration and meditation holy *David* saith, that hee felt a burning fire to flame in his brest, that is, the fire of zeale, the fire of fervour in religion, the fire of devotion, the fire of love towards God and his neighbour. And in another place hee saith, That by the same exercise, he swept and purged his owne spirit: which

Psal. 76.

Of Inconsideration.

Which is to bee understood, from the dust of this world, from the dregs of sin, from the contamination & coinquination of humane creatures, for that consideration indeed is the very fan that severeth & driveth away the Chaffe from the Corne.

For which cause, we shall never read of any holy man from the beginning of the world, neither before Christ nor after, who used not much and familiarly this most blessed exercise of consideration and pondering.

And for the first three Patriarches, it shall bee sufficient to remember the custome of young *Isaac*, recorded in *Genesis*: which was to goe soorth towards night into the fields, *ad meditando*, that is, to meditate, consider and ponder upon the works, judgements, und commandements of God. And this he did being but a child (far different from the custome of young Gentlemen now adayes, who frequent the fields to follow their vanities,) and as little *Isaack* could not have that custome but from his Father *Abraham*, so (no doubt) but he taught the same to his sonne *Jacob*, and *Jacob* againe to his posterity.

And as for *Moses*, and his successor *Ioshua*, it may easily be imagined how

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they

Gen. 24.

Of Inconsideration.

they used this exercise, by the most earnest exhortations, which they made thereof to others, in their speech and writings. The good kings of *Juda* also, notwithstanding their many great temporall affaires, doe testifie of themselves concerning this exercise: as *David* almost every where that the commandements of God were his daily meditation, not onely by day, & that *rota die*, all the day, *Et per singulos dies*, every day, & *in matutino*, in the morning, & *septies in die*, seven times a day, but also hee insinuateth this custome by night; *meditatus sum nocte cum corde meo*. I doe meditate by night in my heart, upon thy commandements O Lord; signifying thereby, both his watchfulnesse by night when other men were asleepe, and the hearty care that hee had of this exercise, which we esteeme so little.

Salomon also King *David*'s son, so long as hee lived in the grace and favour of God, observed this exercise of his Father, and exhorted other men, to have continuall and daily cogitation in this affaire. Which if himselfe had continued still, it is likely hee had never fallen from God, by women as hee did. The good King *Ezechias* is reported to have meditated like a

Done

Of Inconsideration.

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her selfe, and looketh into al her whole
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duties, her negligences, her good gifts,
her defects, her safety, her danger, her
way shee walketh in, her course shee
followeth, her place shee holdeth, and
finally the place and end whereunto she
draweth. And without this considera-
tion she runneth on headlong into a
thousand brakes and briers, stumbling at
every step into some inconveniency or
other, and continually in perill of some
great and deadly mischief.

And wonderfull truely it is, that in
all other busines of this life, men can
see and confesse, that nothing may be
begun, prosecuted, or well ended, with-
out consideration; and yet in this great
affaire of winning heaven, or falling in-
to hell, few thinke consideration great-
ly necessary to be used.

I might stand here to shew the in-
finite other effects and commodities of
consideration, that as it is the watch
or Larum Bell, that stirreth up and a-
waketh all the powers of our minde,
the match or tinder that conceiveth
and nourisheth the fire of devotion;
the bellows that kindeleth and in-
flameth

Of Inconsideration.

flameth the same; the spur that pricketh forward to all vertuous, zealous and heroicall actes, and the thing in deed that giveth both light, life, and motion to our soule.

Our faith is confirmed and increased by consideration of Gods works and miracles; our hope by consideration of his promises, and of the true performance thereof to all them that are trusted in him: our charity or love to God, by consideration of his benefits and innumerable debts towards us: our humility, by consideration of his greatnesse, and our owne infirmity: our courage and fortitude, by contemplation of his assistance in all causes for his honour; our contempt of the world by consideration of the joy of heaven eternally: and so all other vertues, both morall and divine, do take their heat, quickning, and vitall spirit from consideration.

By the exercise of consideration and meditation holy David saith, that he felt a burning fire to flame in his brest, that is, the fire of zeale, the fire of fervour in religion, the fire of devotion, the fire of love towards God and his neighbour. And in another place hee saith, That by the same exercise he swept and purged his owne spirit which

Of Inconsideration.

Which is to bee understood, from the dust of this world, from the dregs of sin, from the contamination & coinquination of humane creatures, for that consideration indeed is the very fan that severeth & driveth away the Chaffe from the Corne.

For which cause, we shall never read of any holy man from the beginning of the world, neither before Christ nor after, who used not much and familiarly this most blessed exercise of consideration and pondering.

And for the first three Patriarches, it shall bee sufficient to remember the custome of young *Isaac*, recorded in *Genesis*: which was to goe forth towards night into the fields, *ad meditantandum*, that is, to meditate, consider and ponder upon the works, judgements, und commandements of God. And this he did being but a child (far different from the custome of young Gentlemen now adayes, who frequent the fields to follow their vanities,) and as little *Isaack* could not have that custome but from his Father *Abraham*, so (no doubt) but he taught the same to his sonne *Iacob*, and *Iacob* againe to his posterity.

And as for *Moses*, and his successor *Joshua*, it may easily be imagined how

B

they

Gen. 24.

Of Inconsideration.

Dent 6.

Iosua, 1.

Psal. 119.

Psal. 76.

Eccle. 6.

they used this exercise, by the most earnest exhortations, which they made thereof to others, in their speech and writings. The good kings of *Juda* also, notwithstanding their many great temporall affaires, doe testifie of themselves concerning this exercise: as *David* almost every where that the commandements of God were his daily meditation, not onely by day, & that *rota die*, all the day, *Et per singulos dies*, every day, & *in matutino*, in the morning, & *septies in die*, seven times a day, but also hee insinuateth this custome by night; *meditatus sum nocte cum corde meo*. I doe meditate by night in my heart, upon thy commandements O Lord; signifying thereby, both his watchfulness by night when other men were asleepe, and the hearty care that hee had of this exercise, which we esteeme so little.

Salomon also King *David*s son, so long as hee lived in the grace and favour of God, observed this exercise of his Father, and exhorted other men to have continuall and daily cogitation in this affaire. Which if himselfe had continued still, it is likely hee had never fallen from God, by women as he did. The good King *Ezechias* is reported to have meditated like

Do

Of Inconsideration.

Dove, that, is in silence and solitarines with himselfe alone, which is the true way of profitable meditation. *Esay* *Esay, 58* testifieth of his owne watching by night in this exercise, and how he did *Esay, 26.* the same with his Spirit alone, in the very bowels of his heart.

Holy *Iob* maketh mention, not onely of this maner of considering, but what also he considered, and what effect he found in himselfe by the same. First hee considered (as I said) the wayes, foot-steps, & cōmandements of God, and then his dreadfull power; to wit, how no man was able to avert or turn away his cogitation, but that his soule did what it pleased, and by this (saith he) *considerans cum timore sollicitor.* *Iob, 23.* I am made sollicitous or watchfull with feare, when I consider him.

In which words he insinuateth two most excellent effects of consideration: First, the feare of God, of which it is written, *Salutis thesaurus timor Domini*, the feare of God is the treasure of salvation; and the second, that by this feare hee was made sollicitous, watchfull, and diligent in Gods service, of which the Prophet *Micheas* *Mich. 6,* saith thus: *I will tell thee O man, what is good, and what the Lord requireth at thy hands, to wit, to do judgement,*

Of Inconsideration.

*and love mercy, and to walke solicitous
and watchfull with thy God.*

Job. 9.

But thou O holy and blessed man Job, did this exercise bring foorth in thee, so great terror and feare of God, and so carefull watchfulnesse for observing his commandements? now I see well the cause why thou writest of thy selfe, that thou diddest doubt and feare all thy workes and actions, were they never so circumspect. But what shal wee say now a dayes (most happy Saint) who doe not doubt so much as our own dissolute, carelesse and immoderate actions, who feele no terror of God at all, nor do use any one jot of watchfulnesse in observing his commandements? Truly, this proceedeth of nothing els but of inconsideration: it proceedeth of lacke of knowledge, both of God and of our selves, For doubtlesse, if we knew either of these two things aright, (as indeed neither of them can be well understood without the other) it could not be but that many of us would change our wrong courses.

O mercifull Lord: what sinfull man in the world would live as he doth, if he knew either thee or himselfe as he should doe? I meane, if he considered what thou art; and what thou hast
been

Of Inconsideration.

been to other that have lived and continued in sin as hee doth? Not without great cause cryed so often and earnestly to thee, that holy Doctor of thy Church, for obtaining of those two points at thine hands; *ut cognoscam te, ut cognoscam me*, that I may know thee, and that I may know my selfe, *August. in lib. con.* faith he, that is, that I may consider, *scilicet* and feele the true knowledge hereof, *scilicet* for many men doe know, but with little commodity.

We know and beleeve in grosse the mysteries of our faith, that there is a God, which rewardeth good and cvill, that he is terrible in his counsels upon the sons of men; that there is a hell for sinners, Heaven for good liveres, a most deadly day of judgement to come, a straight account to be demanded, and the like. All this we know & beleeve in generall, as merchandize wrapped up together in a bundle. But for that wee unfold not these things, nor rest upon them in particular, for that we let them not downe into our hearts, nor do ruminare on them with leisure and attention: for that we chew them not well in mind by deep consideration, nor do digest them in heart, by the heate of meditation, they remaine with us as a sword in his scabbard,

Of Inconsideration.

A Similitude.

berd, & do help us as little to good life (for which they were revealed) as a preservative put in our pocket never applied, can helpe our health. Wee beare the generall knowledge of these mysteries locked up in our breasts, as sealed bags of treasure that bee never told nor opened; and consequently, we have neither feeling, sense, nor motion thereby, even as a man may carry fire about him in a flint stone without heate, and perfumes in a Pomander without smell, except the one bee beaten, and the other chafed.

The importance of consideration.

All standeth then (good Reader) in this one point, for direction of our selves in this life, and for reaping benefit by the mysteries of our faith, and Religion; that wee allotte our selves time to meditate, ponder, and consider what these things doe teach us. For as the sicke man that had most excellent remedies, and precious portions set before him, could expect no profit or ease thereby, if hee onely did looke upon them, or smelled them, or take them in his mouth alone, or should cast them forth of his stomacke againe, before they were settled, or had any time to worke their operation, even so is it in this case of ours. And therefore with great reason

Of Inconsideration.

son said *S. Paul* to *Timothy*, after hee had taught him a long lesson, *Hee Tim. 4. meditare*, meditate, consider, and ponder upon these things which I have shewed thee; as if in other speeches he had said: all that hethereto I have tolde thee, or written for thine instruction, and all that ever thou hast heard or learned besides, will availe the nothing for thy salvation, except thou meditate and ponder upon the same and doe sucke out the juyce thereof by often consideration.

Wherefore, to conclude this Chapter, my deere and welbeloved brother, for that consideration is so precious and profitable, so needfull and necessary a thing as hath beene declared, I thought it convenient in this first front and entrance of my booke, to place the mention, and diligent recommendation thereof, as a thing most requisite for all that insueth. For without consideration, neither this that I have said already, nor any thing else that shall or may bee saide hereafter, can yeeld thee profit; as by lamentable experience we see daily in the world, wher many millions of me passe over their whole age, without taking profit of so many good bookes, so many preachings, so many vertuous

The misery of the world.

ex-

Of Inconsideration.

examples, so many terrible chastisements of God upon sinners, whichevery where they see before their face. But, yet for that they will not, or have not leisure, or dare not, or have no grace to enter into consideration thereof, they passe over all, as sick men doe pills, diverting as much as they may, both their eyes & cogitations, from all such matters as are ungratfull to them.

Jerem. 22. But as good *Jeremy* saith, the time will come when they shall bee enforced to see and know, and consider these things, when perhaps it will bee too late to reape any comfort or consolation thereby. Wherefore deere brother that which perforce thou must doe in time to come, and that perhaps to thy greater damnation, (I meane to enter into consideration of thin own estate) doe that now willingly to thy comfort and consolation, for preparing the way to thy salvation. Prevent the day and redeeme the time, according to *S. Pauls* wise counsell; runne not headlong with the world to perdition stay sometime as holy *Jeremy* admonisheth thee, and say to thy selfe, *what doe I? whither goe I? What count hold I? what shall bee my end? take some time from thy pleasures, & from the company of thy pleasant friends*

Ephes. 5.

Jerem. 7.

Of Inconsideration.

doe this, although it be with the losse of some pastime and recreation; for I assure thee it will recompence it selfe in the end, and make thee mery when thy laughing friends shall weepe.

The effect of all the considerations that ensue, is, rightly to know God, for by knowing him, wee shall know our selves, and all things els which are necessary for us to know, and without knowing him, all knowledge in the world is vanity, and meere folly. *Hæc est vita æterna*, (saith our Saviour Christ to his Father) *ut te cognoscant solum Deum verum, & quem misisti Iesum Christum.* This is life everlasting, that men know thee which art onely true GOD, and Iesus Christ whom thou hast sent.

Gods nature and essence we cannot know in this life; but the onely meane to know God in this world, is, to know his Majesty, to know his mercy, to know his justice, to know his judgments; to know his hatred against sin, his favour to the good, his benefits & promises to all: his grace, his threats, his wayes, his commandements, his dealing towards other men before us: all which things, the considerations following do set before our eyes, and consequently, they do teach us to know

The effect of all the Chapter following.

Iohn. I 7.

The way to know God in this life.

Of Inconsideration.

Psal. 47.

Luk. 10.

God a right. Reade then therefore (deere brother) with attention, and remember the words that God useth to us all; *Vacate & videte quoniam ego sum Deus.* Take leisure, and consider, that I am a God. It must not be done in haste nor (as the fashion is) for curiosity onely to read three or foure leaves in one place, and so in another: but it must be done with such serious attention, as appertaineth to so great a businesse, which (in truth) is the weightiest, that possible under heaven may be taken in hand. It is the businesse whereof Christ meant especially, when he said, *unum est necessarium*, one onely thing is necessary. For that all other things in this World, are but trifles to this, and this alone of it selfe, is of more importance then they all.

THAT



THAT THERE IS A GOD,
which rewardeth good and evill , a-
gainst all Atheists of old, and
of our time:

*With the proofes alledged for the
same, both by the Jew
and Gentile.*

CHAP. II.

IT is a thing both common and or-
dinary in Sciences and Arts , when
they are learned or delivered by o-
thers, to suppose divers. principles and
points , and to passe them over with-
out proofe , as either known before
to the learner , or else so manifest, ea-
sie, and evident of them selves, as they
need none other proofe, but onely de-
claration.

So when wee take in hand to in-
struct a man in Chivalry , or feats of
Armes, we doe suppose that he know-
eth before, (were he never so rude)
what a man , what a horse , what Ar-
mor, what fighting meaneth, and also
that war is lawfull & expedient in di-
vers causes : the Princes of the world
may wage the same ; the souldiers
have to live in order and discipline,

An exam-
ple
in Chi-
valry.

That there is a God.

under that regiment, that Kings for this cause doe hold their Generalls, Lieutenants, Coronels, Captaines, and other like Officers in their bands, Garisons, Camps, and Armies.

**In handy
crafts,**

In manuall Arts and Occupations likewise, it is evident, that divers things must be presupposed to be fore-knowne of the learner; as in husbandry or agriculture; in building, in painting, and other such exercises when a man is to bee taught or instructed, it were not convenient for the Teacher, to stand upon every point or matter that appertaineth to the same, but must leave and passe over many things, as apparant of themselves, or easie to bee discerned of every learner by nature, sense, reason, or common experience.

**In liberal
Sciences.**

But yet in liberall sciences and professions of learning, this is more apparant, where not onely such common and vulgar points are to be presumed, without prooffe or discourse, but also certaine propositions are to be granted in the beginning, as grounds whereupon to build all the rest that ensueth. So the Logitian (for example) will have you yeeld ere hee enter with you, *that contradictory propositions cannot bee together either false*

or

Of Inconsideration.

or true, neither, that one thing may be affirmed and denied of another in one and the selfe same respect and time.

The Morall Philosopher, will have you graunt at the beginning, that there is both good and evill in mens actions : and that the one is to be followed and the other refused.

The naturall Philosopher, will have you confesse, that all physicall bodies which depend of nature, have motion in themselves, and are subiect to alterations, and *whatsoever is moved, is moved of another.*

The Mathematique at his first entrance, will demand your assent, that every whole is bigger then his parts : as also the Metaphysicke or supernaturall Philosophers, that nothing can be, and not be at one time. And so other such like principles and common grounds, in these and all other Sciences, are to be demanded, granted, and agreed upon at the beginning, for the better pursure and establishment of that which hath to follow, being things in themselves, (as you see) either by nature, common sense, or experience, most cleere and manifest.

And is not this also in Divinity trov you, and in the affaires that wee have now in hand ? yes truly, if wee be-

That there is a God.

Heb. II.

**Two
principles
of Divi-
nity.**

believe S. Paul, who writeth thus to the Hebrues: *Credere oportet accedentē ad Deum, quia est, & inquirent ibi se remunerator sit*: He that is comming towards God, must believe that there is a God, and that he is a rewarder of such as seeke him. Behold here two principles, wherein a man must be resolved before hee can seeke or draw unto God. The one, *that there is a God*, & the other, *that the same God is just to reward every man according to his deserts*.

Psa. 4:

Which two principles, or generall grounds, are so evident indeed of their own natures, and so ingrafted by Gods owne hand, into the mind and understanding of every particular man, at his nativity, (according to the saying of the Prophet: *The light of thy countenance is sealed upon us O Lord*) that were not the times we live in, too too wicked, and the shamelesse induration of sinners intollerable, wee should not need to stand upon the prooffe of these points for confirmation of our cause that wee now intreate, of resolution; but rather supposing and assuring our selves, that no reasonable creature living, could doubt of these principles, should pursue onely the consideration of other things, that might
stirre

That there is a God.

stirre up our wils to the performance of our duties towards this God that hath created vs , and remaineth to pay our rewarde at the end .

But for so much as iniquity hath so **The cause of** advanced her selfe at this day in the **this chap.** hearts of many , as not onely to contemne and offend their Maker, but also to deny him , for patronage of their evill life , and for extinguishing the Worme of their owne afflicted and most miserable consciences ; I am enforced before all other things , to discover this fonde and foule error of theirs, and to remove also this refuge of desperate iniquity , by shewing the invincible verity of these two principles, the one depending of the other in such sort , as the first being proved, the second hath of necessity to follow. For if once it be manifest that there is a God , which hath care and providence of all those whom hee hath created and governeth , then must it ensue by force of all consequence, that hee is also to rewarde the same men , according to their good living and deserts of this life.

First then to prove this principle *that there is a God*, I need use no other argument or reason in the world, but only to refer each man to his own sense

That there is a God.

*See La-
fantius
at large
in his
booke of
the work
man=ship
of the
world.

Wisd. 3.

Rom. I.

in beholding the world, wherof every part and portien is a most cleere glasse representing God unto us, or rather a faire Table, wherein God hath drawn or imprinted himselfe, in so manifest characters and legible Letters, as the simplest man living, may read and understand them.

In respect hereof said the Wiseman so long agoe: That vaine and foolish were all those, who considering the workes that are seene in the world, could not thereby rise to understand the Worke-man. And hee giveth this reason. *A magnitudine enim speciei creaturae, cognoscibiliter poterit Creator horum videri* : For that by the greatnesse of beauty in the Creature, may the Creator thereof be seene and knowen, which S. Paul confirmeth, when hee saith, that the invisible things of God, may bee seene and knowen by the visible creatures of the world. Which is to bee understood in this sense, that as a prisoner in a Dungeon, may easily by a little beame that shineth in at a chincke, conceive there is a Sun, from which that beame descendeth: and as a Travailer in the wilderness that falleth upon some channell or brooke, may ascend by the same to the Well or Fountaine: even

That there is a God.

So, he that beholdeth and considereth the wonderfull works of this world, may thereby conceive also, the wonderfull Artificer or worke-man that made them.

If a man should passe by Sea, into some forraine, itrange, or savage Countrey, where nothing else but birds and beasts doe appeare: yet if hee should espy some exquisite building or other worke of Art and reason in the place, hee would presently assure himselfe, that some men dwelt or had beene in that Countrey, for that such things could not bee done by beasts or unreasonable creatures; even so in the view and consideration of this world.

If were cast our eyes upon the heavens, we remaine astonished with the Miracles that wee behold: but who made them? wee see the skyes of exceeding great highnes, distinguished with colours, and beauty most admirable; adorned with stars and Planets innumerable, and these so qualified with their divers, different, and unequall motions, as albeit they never move or goe together, yet doe they never give let or hinderance the one to the other, nor change their course out of order or season.

A Similitude

The heavens teach God.

Iob. 38.

Quis enarrabit cœlorum rationem



Iob, 38.

Concentum cæli, quis dormire faciet? Who is able to declare the reason of these heavens, or who can make cease or sleep the uniforme course of their motions, saith God to *Iob*? And who would say, that because no man or mortall creature can do this, therefore may wee imagine of what power and perfection their Maker is. Which King *David* had done when hee pronounced, *Cæli enarrant gloriam Dei* *Opera manuum eius, annunciat firmamentum*, the heavens declare the glory of God, and the firmament doth preach the works of his hands.

The earth teacheth God.

If wee pull downe our eyes from heaven to earth, wee behold the same of an infinite bignesse, distinguished with hills and dales, woods and pastures, covered with all varietie of grasse, herbes, flowers, and leaves moistened with Rivers, as a body with veines, inhabited by creatures of innumerable kinds and qualities; enriched with inestimable and endlesse treasures, and yet it selfe standing, or hanging rather with all his weight and poise, in the midst of the aire, as a little ball without proppe or pillar. At which devise and most wonderfull miracle, God himselfe, as it were glorying, said unto *Iob*, *Where wert thou*

Iob. 38.

That there is a God.

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...lar
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...ven
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...thou, when I laid the foundations of
the earth? Tell me if thou have un-
derstanding who measured it out, or
threw his line upon the same? Where-
upon are fastened the Pillars of his
foundation, or who laid the first cor-
ner-stone thereof.

If we looke neither up nor downe,
but cast our countenance onely a-
side, wee espy the Sea on each hand
of us, that environeth round about
the Land. A vast creature, that con-
taineth more wonders then mans
tongue can expresse. A bottomlesse
gulf, that without running over, recei-
veth all Rivers which perpetually doe
flow. A restlesse fight, and tur-
moyle of waters, that never repose
neither day nor night. A dreadfull,
raging, and furious Element, that
swelleth and roareth, and threatneth
the Land; as though it would de-
vour it all at once. And albeit in situ-
ation it bee higher then the earth, as
the Philosopher sheweth, and doe
make assaults daily towards the same
with most terrible cryes, and waves
mounted even to the sky: yet when
it draweth neere to the Land, and to
his appointed borders, it stayeth up-
on the suddaine, though nothing be
there to let it, and is enforced to

The Sea -
sheweth
God.

Arist. lib.
de mira-
bil.

re-

That there is a God.

recoyle backe againe, murmuring as
were, for that it is not permitted
passe any further.

Job, 38. Of which restraint, God aske
Job this question. *Who hath shut up the*
Sea with gates, when hee brake
forth in rage as from his mothers
womb? Whereunto no man being able
to give answer, God answereth him
selfe, in these words: *I have limited*
him with my bounds, and I haue set
both a doore and a bar, and haue
shut him in, hetherunto shalt thou come,
shalt not passe further: here shalt thou
breake thy swelling waves.

The
things in
man de-
clare
God,

This in summe, is of things wit-
out us. But if wee should leave the
and enter to seeke God within o-
selves, whether we consider our bodie
or our soules, or any one part thereof
we shalt find so many strange things
or rather so many seas of miracles and
wonders, that preach and teach the
Maker vnto us, that we shall not on-
ly perceiue and see God most evidently
but rather (as a certaine old Heathen
hath written) wee shall feele and han-
dle him in his workes, Which kinde of
speech also *S. Paul* himselfe doubt-
not to use, affirming that God hath
given space to every man in this li-
fe to seeke him, *Si forte attractene*

That there is a God.

invenient, if perhaps they would handle him, or finde him out. Which manner of words doe signifie, that by consideration of Gods Creatures, and specially of the wonders in man himselfe, wee may come to see and perceive the Creator so cleerely: that in a sort we may be said to handle and seele him. So jointly doe all things concur to the manifestation of their Maker: so manifestly and effectually, soe they teach, demonstrate, and paint out God unto us; nothing being so little, that declareth not his greatnesse; nothing so great, which acknowledgeth not his soveraignty; nothing so low, that leadeth us not up to behold his Majesty; nothing so high, that descendeth not to teach this verity.

It were a labour without end, to goe about in this place to alleadge what might bee said in the prooffe of this principle, *That there is a God*, seeing there was never yet learned man in the world, either Gentile or other, that acknowledged and confirmed not the same, being driven therunto by the manifest evidence of the truth it selfe.

If you object against me *Diagoras, Protagoras, Theodorus Cyrennensis, Old A-Bion, Borysthenes, Epicurus*, and some theists.

few

That there is a God.

*Psa. 13,
and 52.*

few others, that were open Atheists, and denied God, I answered, that some of these were vterly unlearned, and rather sensuall beasts, then reasonable men, and consequently might deny any thing, according to the saying of holy *David*, *The foole said in his heart there is no God*. Others, that had some smacke of learning, rather jested at the falshood of their own *Panisme Idols*, then denied the being of one true God.

*Rom. 1:
Philip 3.*

But the most part of these men indeed, and such others, as in old times were accounted Atheists, denied no God so much in words, as in life and facts; such as *S. Paul* called Atheists in his dayes that obeyed their bellies & followed their pleasures in sin and sensuality, not vouchsafing to think of God in this life, (such was the *Epicure*, and many other are at this day

*Lact. 1. 3.
institus.*

his profession) but yet as *Lactantius* well noteth, when the same men came to be sober, & spake of judgement at their death, or other time of distresse & misery) they were as ready to confesse God, as any other whatsoever.

But for learned men and people of discretion, sobriety, and judgement, there was never yet any (were he Jew or Gentile) that doubted in this

veri-

That there is a God.

ists, but had meanes of probations
some to confirme the same, as more particu-
larly in the rest of this Chapter shall
be declared.

*How the Heathen proved there
was a God.*

Section 2.

Among the Gentiles, or Heathen
people, those men were alwayes
of most credite and estimation, that
professed the love of wisdom, & for
that respect were tearmed Philoso-
phers, Who being divided into di-
vers sorts and sects, had 4. principal sci-
ences, whereof they made profession,
each one of these having other low-
er Sciences, comprehended under it.

The first of these foure, is called
Naturall Philosophy; the second,
Morall; the third, Supernaturall, or
Metaphisicke: the fourth, Mathema-
tick. And for the first three, they have
each one their proper meanes, and pe-
culiar proofes, whereby to convince
that there is a God. The fourth,
which is the Mathematique, for that
hath no consideration at all, of the
efficient or finall cause of things (un-
der which two respects and conside-
rations onely, God may bee known
and declared unto men in this World)
there-

**Foure
principall
Sciences,**

That there is a God.

therefore this Science hath no proper
meane peculiar to it selfe , for pro-
ving this verity , as the other Sciences
have , but receiveth the same as bor-
rowed of the former.

The Naturall Philosopher.

THe Naturall Philosopher among
the Gentiles , had infinite Argu-
ments , to prove by Creatures, that
there was a God , but all hee reduced
to three principall and generall heads
which he termed *Ex motu, ex fine, et*
ex causa efficiente , that is, arguments
drawne from the Motions , from the
Ends , and from the cause efficiente
Creatures that wee behold : which
termes , the examples following shall
make cleere and manifest,

The argument of Motion standeth
upon this generall ground in Philoso-
phy , that Whatsoever is moved,
moved of another: wherein also is ob-
served, that in the motion of creatures
there is a subordination the one upon
the other. As for example , The infe-
riour bodies upon earth , are moved
and altered by the aire and other Ele-
ments : and the Elements are moved
by the influence and motion of the
Moone , Sun , and other heavenly bo-
dies : these planets againe are moved
from the highest Orbe or Spheres

That there is a God.

all that is called. The first moveable, *Primum*
above which wee can goe no further *mobile.*
among creatures.

Now then asketh the Philosopher
heere, who moveth this first movea-
ble? For, if you say that it moveth it
selfe, it is against our former ground,
that nothing is moved in nature but
of another. And if you say that some
other thing moveth it, then is the
question againe, who moveth that o-
ther? And so from one to one, untill
you come to some thing that moveth,
and is not moved of another, and that
must needs bee God, which is above
all nature.

This was the common Argument of
Plato and *Aristotle*, and of all the best
Philosophers. And they thought it a
demonstration unavoidable, & it see-
meth they were admonished of this
Argument by consideration of the
Clock, whose hammer whē it striketh
sheweth the next Wheele whereby it
is moved, and that wheele sheweth to
another wheele, & so from one to one,
untill you come to him that was the
first cause of motion to all the wheels,
that is, to the Clock maker himselfe.

Aristotle to King *Alexander*, useth
this pretty similitude. That as in a
Quier of Singers, when the foreman
C *A simili-
tude.*
bat h

Plat. lib.
10, de leg.
Arist. lib.
8. physic.
cap. 5.

That there is a God.

hath given the first tune or note, there ensueth presently a sweet harmony, and concert of all other voices, both great and small, sharpe and meane: so God in the creation of this world, having given once the first push, or motion to the highest Heaven, called *Primum mobile*, there ensueth upon the same, all other motions of Heavens, Planets, Elements, and other bodies, in most admirable order, concord, and congruity, for conservation and government of the whole. And thus God proved by argument of motion.

The second argument of Natural Philosophy.

The other two arguments, of the end and of the cause efficient to all creatures, are made evident in a certaine manner, by this that hath been spoken of motion. For seeing by experience, that every thing brought forth in Nature, hath a peculiar end appointed, whereunto it is directed by the selfe same nature (as wee see the bird is directed to build her Nest, the nature, the Fox to make his den, and so the like in all other creatures) the Philosopher asketh here, what thing is that that directeth Nature herselfe seeing each thing must have some what to direct it to his end? And the answer can bee made, but that the Director of Nature, must bee some thing

That there is a God.

thing above Nature, which is God himselfe. This argument of the final end, is most excellently handled by *Phylo Iudeus*, in his learned treatise of the workmanship of the world.

From the cause efficient, the Philosopher disputeth thus: It is evident by all reason, in respect of the corruptions, alterations, & perpetuall motions of all creatures, that this world had a beginning, and all excellent Philosophers that ever were have agreed thereupon, except *Aristotle*, who for a time held a fantasie that the world had no beginning; but was from all eternity: albeit at last in his old age, he confessed the contrary in his booke to *K. Alexander*. This then being so, that this world had a beginning, it must needs follow also, that it had an efficient cause. Now then is the question, who is that efficient cause that made the world? If you say that it made it selfe, it is absurd, for how could it have power to make it selfe, before it selfe was, & before it had any being at all. If you say, that something within the world, made the world, that is, that some one part of the world made the whole, this is more absurd, for it is as if a man should say that the finger (and this before it was a finger,

*Phylo lib.
de opifi.
munda.*

The third
Argument of
naturall
Philosophy.

*Vide Plur.
tar. de pla
cis.*

*Philes. A-
rist. lib. de
mun. Es
vide Plot.
lib. de
mund.*

That there is a God.

or part of the body) did make the whole body. Wherefore we must confesse by force of this argument, that a greater and more excellent thing, then is the whole world put together, or then any part thereof, made the world and was the cause efficient of the Frame that wee see: and this can be nothing els but God; that is above the world. So that thereby we see, how many wayes the Natural Philosopher is fraught with arguments, to prove there is a God, & that by Reason only without all light or assistance of faith.

The Metaphysicke, and his Argument.

BV T the Mataphysicke or supernaturall Philosopher amongst the Gentiles, as hee to whom it appertained most in speciall, to handle these high and super-naturall affaires, had many more Arguments and demonstrations, to prove and convince the being of the one God.

**The first
Argumēt
in Meta-
physicke.**

And first of all hee said, That it could not stand with any possibility in his Science, that *Ens Finitum*, A thing finite, or closed within bounds or limits, (as this World, and every creature therein is) could be, but from some Maker or Creator. For (saith he)

the

the thing that in it selfe is not infinite hath his bounds and limits; and consequently there must bee something, that assigned these bounds and limits. And seeing in this world there is no creature so great, which hath not bounds and limits, we must of necessity imagine some infinite supream Creator or Maker, that limited these creatures, even as we see that the Potter at his pleasure, gives bounds and limits to the pot that hee frameth.

This argument the Metaphysicke confirmed by a ruled principle in his Science, That every thing which is by participation, must be reduced and referred to some other thing, that is not by participation, but of it selfe, And he calleth a thing by participation which is not in the fullest or highest degree of perfection in his kind, but may have addition made to it. As for example, water, or any thing else that is heated by fire, is hot by participation and not of it selfe, for that it may alwayes be hotter and have addition of heat made unto it; but fire is hot of it selfe, and not by participation, for that it hath heat in the highest degree, and in that kind can receive no addition, wherefore the heat of all other things, which are hot by

*A maxime
in Metaphysicke.*

That there is a God.

participation of fire, are reduced (concerning their heat) to the heate of fire, as to their originall.

How all creatures are by participation of God.

Now then (saith the Metaphysicke) we see by experience, that all the creatures and parts of this World, are things by participation onely, for that they are infinite in nature, and have limitations in all their perfections, and may receive additions to the same, and consequently, they must of necessity be referred to some higher cause that is infinite in perfection, and consisteth of it selfe alone, without participation from others; and this is God, who being absolute, endlesse, and without all limitation of perfection in himselfe, deriveth from his owne incomprehensible infinitenesse, certaine limited natures and perfections to every creature; which perfections in creatures, are nothing else but litle particles and participations of the botto-melesse sea of perfections in the Creator, whereunto they are to bee referred and reduced, as the beames to the Sunne, and the brooke to the Fountaine.

A second argument riseth the Metaphysicke, grounded upon certaine rules of unity, whereof one principle is, That every multitude or distinction of things proceedeth from some

That there is a God.

some unity, as from his Fountaine.

This he sheweth by many examples of things in this World. For we see by experience, that the divers motions of the lower spheres or bodies celestiall, doe proceed of the moving of one highest sphere, and are to bee referred to the same as to their fountaine. Many rivers are reduced unto one well or off spring, innumerable beames to one Sun, and all the boughs of a tree to one stocke.

In the body of a man, which for his beauty and variety is called the little world, the veines which are without number, have all one beginning in the liver, the arteries in the heart, the Sinewes in the braine. And that which is more, the infinit actions of life, sense & reason in man, as Generations, Corruptions, nourishment, digestions, and alterations, feeling, smelling, tasting, seeing, hearing, moving, speaking, thinking, remembring, discoursing, & ten hundred thousand particular actions, operations and motions besides, which are exercised in mans body, under these or such other names and appellations; all these (I say) being infinit in number, most admirable in order & distinct in every their office & operation, doe receive) notwithstanding)

That there is a God.

their beginning from one most simple unity and invisible substance called the soule, which produceth, governeth and directeth them all, to so innumerable, different and contrary functions.

By this concludeth the Metaphysicke, that as among the creatures, wee find this most excellent order and connexion of things, whereby one bringeth forth many, and every multitude is referred to his unity: so much more in all reason, must the whole frame of Creatures contained in the World, (wherein there are so many millions of multitudes with their unities) bee referred to one most simple and abstract unity, that gave beginning to them all, and this is God.

**The 3.
Acgnmēt
in Meta-
physicke;**

A third Argument useth the Metaphysick, derived from the subordination of creatures in this world, which subordination is such and so wonderfull, as we see no creature by Nature, serveth it selfe, but another, & altogether doe conspire in serving the common. Wee see the heavens doe move about continually, without ceasing, and this not to serve themselves but inferior creatures, lesse excellent then themselves. We see the water moisteneth the ground, the aire cooleth, openeth

That there is a God.

neth and cherisheth the same, the Sun heateth and quickeneth it, the Moone and Stars, poure forth their influence, the winds refresh it, and all this not for themselves, but for other. The earth againe, that receiveth these services, useth not the same for her selfe, or for her owne commodity, but to bring forth grasse wherewith to feed cattle, & they feed not for themselves, but to give nourishment unto man.

Now then (saith the Metaphysicke) if a man that stood as farre off upon a mountaine, should see in a field under him, a great huge, & maine army of souldiers, most excellently well appointed, each one in order agreeing with the other, divided into Rankes, Squadrons, Companies, and Offices, subordinate the one to the other by degrees, and yet all tending one way, all their faces bent upon one place, all moving, marching, and turning together, all endeavouring with alacrity towards the performance of one common service by mutuall assistance, without dissension, discord, difference, or clamor, hee that should see this (saith the Metaphysicke) as he could not but imagine some generall high captaine to be among these souldiers, whom all obeyed, and from whose su-

A similitude.

That there is a God.

preame commandement & order, this most excellent subordination, agreement, and union proceeded, so much more upon consideration of the former coherence, consent, and miraculous subordination of creatures among themselves in their operations, must we inferre that they have some generall Commaunder over them all; by whose supream disposition, each creature hath his charge and peculiar taske appointed, which he must performe, for the common and universall service of the whole.

**The
fourth ar-
gument in
Metaphy-
sicke, pro-
vidence,**

The fourth reason or Argument alledged by the supernaturall Philosopher is of the marvellous providence, art, and wisdom discovered in the making of every least creature within the world. For seing there is nothing so little, nothing so base or contemptible within the compasse of this heaven that covereth us, but if you consider it, you find both art, order, proportion, beauty, and excellency in the same. This cannot proceed of fortune, as foolish *Lucretius* and some others would have it & for that Fortune is casualty without order, rule, or certainty, and therefore it must needs come from the wisdom and providence of some omnipotent Creator.

That there is a God.

If you take a Fly, or a Flea, or a Leafe, from a Tree, or any other the least Creature that is extant in the world, and consider the same attentively, you shall find more Miracles, then parts therein: you shall finde such proportion of members: such variety of colours, such distinctions of Offices, such correspondence of instruments: and those so fit, so well framed, so coherent and so subordinate, as the more yee contemplate, the more yee shall marvell. Neither is there any one thing in the world more effectuall to draw a man to the love and admiration of his Creator, then to exercise himselfe often in this contemplation: for if his heart bee not of stone, this will move his affection.

Wee reade of *Galen* a prophane and very irreligious Physician: who (as himselfe confesseth in a certaine place) taking upon him to consider of the parts of mans body, and finding much wisdom in the order, use, and disposition of the same, sought first to give the prayse and glory thereof to Nature, or to some other cause then to God. But in procelse of time: being oppressed as it were with the exceeding greate wisdom, cunning, and pro-

Gal. 5. de usu par.

That there is a God.

*Lib. 3 de
vfu par.*

providence, which he discovered in every least parcell and particle of mans body, wherein nothing was redundant, nothing defective, nothing possible to be added, altered, or better advised, he brake forth into these words
Compono hic profecto canticum in Creatoris nostri laudem quod ultra res suas ornare voluit, melius quam vlla arte possent. Here truly I doe make a song in praise of our Creator, for that of his owne accord, it hath pleased him to adorne and beautifie his things better then by any art possible it could be imagined.

Hereby then doth the Metaphysicke gather and conclude most evidently, That there is a God, Creator, a most wise and powerfull artificer, that made all things, such a one as exceedeth all bounds of nature, and of humaine ability. For if all the world should joyne together, they could not make the least creature that we see in the world. He concludeth also that the foresight and providence of this Creator is infinite for things to come in all eternity, and finally, that his wisdom and cogitations are inscrutable. And albeit sometime he reveale to us some part thereof, yet often againe we erre therein. For which cause, a wise Heathen

Pla-

That there is a God.

Platonick concludeth thus, after a long search about these affaires, I will praise God (saith he) in those things I understand, and I will admire him in those things which I understand not. For I see that my selfe oftentimes doe things wherein my servants are blind and conceive no reason. As also I have seene little Children, cast into the fire Jewels of great price, and the fathers writings of great learning and wisdom, for that they were not of capacity to understand the value and worthinesse of the things.

*Plot. lib.
de prov.*

One Argument more will I alledge of the Metaphysick, grounded upon the immortality of mans soule, which immortality is proved with one consent of all learned men, (as Plato alledgeth) for that is a Spirit, and immateriall substance, whose nature depends not of the state of our Mortall body, for so by experience we see daily, that in old men and withered sickly bodies, the mind and soule is more quick, cleere, pregnant, and lively then it was in youth, when the body was most lusty.

*Plat. lib.
10. de Re.
pub.*

The same is also proved by the unquenchable desire which our minde hath of learning, knowledge, wisdom, and other such spiritual and im-

me-

That there is a God.

materiall things, wherein her thirst by nature is so great, as it cannot be satisfied in this life, neither can the object of sense and bodily pleasures, or any other commodity or delight of this materiall World, content or satiate the restless desire of this immateriall Creature. Which is an evident argument to the Philosopher, that some other object and contentation is prepared for her in another World; and that of such excellency and supereminent perfection, as it shall have in it all wisdom, all learning, all knowledge, all beauty, and all other causes of love, joy, and contentation, wherein our soules may rest for ever.

*Themist.
quod lib. de
animo.*

This being so (saith the Philosopher) that the soule and mind of man is immortall, of necessity it must ensue, that an immortall Creator, sent the same into our bodies, and that to him againe it must returne after her departure from this life heere. This was the true meaning indeed (how soever some latter Interpreters have misunderstood the same) of that ancient doctrine of olde Philosophers, which *Plutarch* alledgeth out of *Pythagoras* and *Plato*; affirming, that all particular soules of men, came sent from one generall and common soule

That there is a God.

Soule of the whole world as sparkles
from the fire, and beames from the *Pla. placit*
common Sun: and that after their se- *philos.*
paration from their bodies, they shall
returne againe to that generall soule,
called *Anima mundi*, the soule of the
world, for that it giveth life and being
to the world, and so to remaine with
that generall soule eternally.

This was the Doctrine of old Phi-
losophers; which seemed indeede to
have beene nothing else (though deli-
vered in other speeches) but that
which *Salomon* himselfe affirmeth,
Eccles. 12. Et spiritus redibit ad Deum,
qui dedit illum: and our soule or Spi-
rit shall returne unto God that gave
it unto us. And this may suffice for a
tast of that which the Metaphysicke or
Supernaturall Philosopher can say, for
prooffe that there is a God.

The Morall Philosopher.

There remaineth yet a third part of
humane Wisedome, or Philoso-
phy, called *Morall*; whose reasons and
arguments for prooffe of this verity,
I have of purpose referred to the
last place, for that they bee more
plaine and easie then the former, and
more sensible to the capacity of every
simple and unlearned Reader.

For first of all, hee observeth in
the

That there is a God.

The first the very naturall inclination of man,
argumēt (be his manners otherwise never so e-
of Morall vill) that there is a certaine propension
Philosoz and disposition, to confesse some God
phy. or Deity; as by example he proveth in

Tertullian
handles
this point
exceed
dingly in
Apolog.

all Nations, were they never so fierce
or barbarous, yet alwayes confessed
they some God by nature, though no
man did teach or instruct them there-
in. The same is confirmed by the com-
mon use of all heathens in lifting up
their eyes and hands to heaven in any
suddaine distresse that commeth upon
them. Which importeth that Nature
herselfe hath ingrafted this feeling,
that there is a God. Yea further he al-
ledgeth, that by experience of all ages,
it hath beene proved, that Atheists
themselves, that is, such men as in
their health and prosperity, for more
liberty of sinfull life, would strive a-
gainst the being of any God; when
they came to die, or fall into any great
misery, they of all other men would
shew themselves most fearfull of this
God, as *Seneca* declareth, and as *Sue-*
tonius sheweth in the example of *Caligula*,
which is a token that their con-
science enforced them to beleieve a
God-head.

Nay *Zeno* the Philosopher was won-
to say, that it seemed to him a substan-
tial

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all prooffe of this verity, to heare an
atheist at his dying day, preach God
from a paire of gallowes or rather
such place of misery (when he asked
God and nature forgivenesse) then to
heare all the Philosophers in the
World dispute the points, for that at
this instant of death and misery, it is
like, that such good fellowes doe
speake in earnest and sobriety of spirit,
who before in their wantonnesse im-
pugned God, either of vanity, ambi-
tion, sensuality, or dissimulation.

Now then when the Morall Philo-
sopher hath proved by this naturall
inclination of man, that there is a God
which hath imprinted in us such a
feeling of himselfe, as no conscience
can deny him, when it commeth to
speake sincerely, then steps he a degree
further, and proves that this God ^{the reason}
which is acknowledged, can be but ^{son why}
one; for that if hee be a God, he must ^{there can}
be infinit, and if he be infinite, he can ^{be but}
have no companion, for that two infi- ^{one God.}
nite things cannot stand together,
without impeachment the one of the
others infinitnesse.

He proveth the same by the custome
of the most Gentiles, who (as *Lactan-
tius* well noted in his time) when they
swore, or cursed, or prayed or wished
any

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any thing heartily (especially in affliction, that lightneth the understanding) their fashion was to say God, and not the Gods. And for the learned sort of them, howsoever they dissembled and applied themselves outwardly to the error of the common people ; yet in earnest they never spake of more then of one God ,

Plat. Epist. Hinc discas an scribam ego serio ,
13. ad ne : cum serio, ordior Epistolam ab
Dionis. Deo, cum secus, a pluribus. By this signe shall yee know, whether I write in earnest or not. For when I write in earnest, I begin my letter with one God, and when I write not in earnest, I doe begin my letter in the name of many Gods.

Iulian the Apostata, in his three most scornfull bookes that he wrote against us Christians, (whom contemptuously he called Galileans) endeavouring (by all his meanes) to advance and set forth the honour of Paganisme, alleadgeth this *Plato* for a chiefe pillar and father thereof, & doth prefer him with our *Moses* : and yet you see what he testifieth of himselfe.

That there is a God.

And that this was his perpetu-
opinion, three of his most worthy
disciples, I meane three of the most
learned that ever professed the Plato-
nick sect, *Plotinus, Porphyrius, & Pro-*
clus, all Heathens themselves, do testi-
fy and prove in divers parts of their
works, assuring that both they & their
Master *Plato*, never beleev'd indeed
but onely one God. And as for *Socra-*
tes, that was *Platoes* Master, and pro-
nounced by the Oracle of *Apollo*, to be
the wisest man in all Greece, the world
knowes that hee was put to death for
asserting at the multitude of Gods a-
mong the Gentiles.

Aristotle that ensued after *Plato* *Aristotle*
began the sect of *Peripatetickes*, and and the
was a man so much given to the search *Peripate-*
of Nature, at in many things hee for-*tickes.*
got the Author of nature, or at least
wise he treated little and very doubt-
fully thereof: yet in his old age, when
hee came to write the booke of the
world to *K. Alexander* (which booke
S. Iustine the *Martir* esteemed great-
ly, and called it the Epitomie of all
Aristotles true Philosophy) hee resol-
veth the matter more cleerely saying
thus of God: Hee is the Father of
God and man, he is the maker & con-
server of all things that bee in the
world

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world. And hee addeth in the same place, that the multitude of many Gods, was invented to expresse the power of this one God, by the multitude of his ministers; so that hee maketh all gods to be servants besides only one. Which sentence of their Master, *Theophrastus* and *Aphrodisias* two principall Peripateticks, doe confirme at large.

Zeno the chiefe, and Father of the Stoicks was wont to say (as *Aristotle* reporteth) that either one God, or many Gods. Which opinion is averred everywhere, by *Plutarch* and *Seneca*, the most excellent writers, & great Admirers of the Stoick severity. And before them, by *Epictetus*, a man of singular account in that sect, whose words were esteemed Oracles, *Dicendum est te omnia, unum esse Deum, omnia regere, omnibus providere.* Before all things (saith he) we must affirme that there is a God, & that this God governeth all, & hath providence over all.

*Plut. de oracul. dex
sec. de tran. de
quest. Pla.*

As for the Academicks who made the fourth division or sect of Philosophers, it is sufficient which I have mentioned before, that *Socrates* their founder was caused to die for his opinion in this manner; albeit it seemeth that such as ensued in that sect whose

pro-

That there is a God.

profession was to dispute and doubt of
any thing, came at length, by their So in this
much jangling and disputing, to be- time of
have and hold nothing. Whereof Ci- variety of
sects.
himselfe may be an example, who
his Bookes *De natura Deorum*, fol-
loweth so farre the Academicall veine
of doubtfull disputing too and fro a-
bout the nature of God, as hee may
seeme (and so did he to divers Christi-
ans of the Primitive Church, to be ve-
ry irresolute) whether there were any
God or no. Albeit in the end he make
new to conclude very plainly and
peremptorily with the Stoickes.

All the foure sects of Philosophers
then, who in their times bare the cre-
dit of learning and wisdom, made
profession of one God, when they
came to speake as they thought. But if
we ascend up higher, to the days before
these sects began, that is, to *Pythagoras*,
and *Architas Tarentinus*, and be-
fore them againe to *Mercurius Tris-*
megistus that was the first parent of
philosophy to the Egyptians; wee
shall finde them so resolute and plaine
in this point, as no Christians can bee
more. Wherefore hee that desireth to
see innumerable examples, as well of
these mens sayings, as of other lear-
ned heathens of all ages let him reade
but

*Vide apud
Plutarch,
de placitis
Philos.
Trism. in
Pamand
G in
Asclep.*

That there is a God.

but S. Cyrils first booke against the Apostata, or else *Lactantius*, his first and second books against Gentiles, & he shall remaine satisfi-

This then is the Morall Philosophers first Argument, the inclination of all people to beleeve a Godhead, the instinct of nature to confesse the force of mans conscience to find it, the custome of all Nations to adore it. And finally, the consent and agreement of all Learned and Wised men, in applying this Godhead to many, but to one onely that governeth this World, and governeth the

Trism. in Paman. cap. 2. 3. 4 *Non hominibus, non demonibus, sed honoris causa Deos nominamus.*
Gr.

In Asclep. 1, 2. 6. *Gr.* Wee attribute not the appellation of true God (saith *Trismegistus*) unto men, or unto devils, or unto multitude of other Gods themselves for that wee call them Gods, not in respect of their Natures, but for their honours sake. That is; Wee call them Gods, to honour them for their meritorious acts, and not for that we call them in Nature true Gods. Which *Cicero* thus confirmeth. The life of man, & common custome hath received, to lift up to heaven by prayer and good will, such men as for

That there is a God.

benefits are counted excellent. And
since it commeth that *Hercules*, *Ca-*
ster, *Pollux*, *Æsculapius*, and *Liber*, are
now become Gods, and Heaven al-
most is filled with mankind.

The second argument of Morall Philosophy, is, *De ultimo fine, & sum-*
mo hominis bono, that is ; concerning
the last end of man, and of his highest
or supream felicity, whereby the be-
ing of God is also confirmed. And al-
beit I have said somewhat of mans end
before, yet that which in this place I
am to adde, is more proper & peculiar
to morall Philosophy. For as other Sci-
ences may, and doe consider the finall
ends of other creatures, which are di-
vers, and yet all concur for the service
of man: so this Science of morall Phi-
losophy, doth properly consider the fi-
nall end of man himselfe, calling it
summum bonum, his greatest and high-
est happines, whereunto he was crea-
ted, and whereunto he tendeth in this
life, and wherein he resteth and repo-
seth, without further motion or appe-
tite, when he hath obtained it.

For better understanding whereof,
it is to be considered, that every thing
in this world, hath some particular
end, together with an appetite and de-
sire ingrafted by nature to that ende,
which

The second Argument in Morall Philosophy.

That there is a God.

**All things
in this
world
have a de-
fire to
their end.**

which desire ceaseth when the end is obtained. As for example, a stone hath a naturall appetite to goe downewards into the Center or middle of the earth, & so resteth in no place (except by violence it be staied) untill it cometh thither. On the contrary, fire reposeth nowhere (except it be restrained) untill it mount above the aire to his peculiar and naturall place of abode where of it selfe it resteth. And for other things that are without sense there is a certaine appetite and desire to their end, which end being once obtained, that desire and appetite of selfe reposeseth.

In beasts likewise wee behold that they have a desire to fill their bellies and to satisfie their other senses, when being satisfied, they remaine contented, and desire nothing else, untill the same appetite of sense want his object againe. Whereby we perceive, that the finality of contentation of the senses is the finall end desired of beasts, which is their very summum bonum or preme felicity.

But in man albeit for maintenance of the body, there be this appetite so to satisfie his senses according to the lower proportion of his mind, which is called sensative, yet according

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the higher part of his mind, whose name is Reason, or the reasonable part (which is the onely part indeed that is peculiar to man, and distinguisheth him from unreasonable beasts) he hath an appetite of some more high and excellent object, then is the contentation of these senses: for that by experience we may see and feele, that often times when the senses bee all satisfied, yet is the mind not quiet; which argueth, that sensuality, or sensuall delectation, is not our *summum bonum*, wherein our mind must rest, and enjoy her felicity.

Hereupon have Philosophers & Wise men fallen to dispute in all ages, what should be the finall felicity and *summum bonum* of mankind? And Cicero saith, that this point is *Cardo totius Philosophie*, the very hooke or hinge, whereupon all Philosophy hangerth. For that this being once found out, cleere it is, that all other things and actions are to be referred to the obtaining of this end and happinesse. And therefore about this point there hath bene marvellous contention and fight among Philosophers, the Stoicks rejecting the Epicures, and Peripateticks refuting againe the Stoickes; and the Platonistes (who went neereſt

*Cicer. lib.
de ſi. bono-
rum &
malorum.*

D

the

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*Aug. lib.
19. de ci-
uit. cap. 1:*

*Plato in
Phadon.*

*Nothing
in this
life can be
our felici-
ty.*

the truth) impugning and refuting both the one and the other ; and this dissention went so farre forth , the one part assigning one thing , and the other another , to bee this felicity or *summum bonum* , that *Marcus Varro* , a most Learned Roman gathered two hundred, fourescore and eight different Opinions , (as *S. Augustine* noteth) about this matter.

And finally , when all was said and examined , *Plato* found that nothing which might bee named or imagined in this life , could bee the felicity or *summum bonum* of man , for that it could not satisfie the desire of our mind. And therefore he pronounced this generall sentence. It is impossible that men should find their felicity or *summum bonum* in this life : seek it what way they will. But in the next life , without all doubt it must be found. The reason of which sentence was , for that *Plato* was able to refuted any thing that the other Philosophers did or could name , to bee our felicity and finall end in this life , were it riches , honors , pleasures , or all vertues , or other like which each sect did assigne. As for example , he proved that riches could not bee our *summum bonum* or happinesse , for that they are to

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uncertaine, undurable, vaine, variable,
and things that bring with them
more danger oftentimes and trouble
of minde, then poverty doth. Honours
be refell'd, for that beside their vanity,
they depend on the mouth and minds
of other men who are changeable and
inconstant. Pleasures of the body, and
voluptuousnesse, for that they are com-
mon to us with beasts, and alwayes
have annexed their sting and discon-
tentation when as they are past. Mo-
rall Vertues, for that they consist in a
certaine perpetuall fight and warre
with our owne passions, which never
give us rest or repose in this life. Final-
ly, whithersoever we turne our selves,
or whatsoever wee lay our hands upon
in this life, to make our felicity or
summum bonum, it faileth us (saith
Plato) neither giveth it any durable
contentation to our mind, wherefore
this felicity is to be sought and obtai-
ned in the life to come.

Thus farre arriveth Morall Philo-
sophy by reason, to prove, that mans
felicity, or finall ende, cannot bee
in any thing of this life or world. It
proveth also by the same reason, (as
in part it hath beene touched before)
that this felicity of our minde in the
life to come, must be a spirituall and

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immateriall object, for that our mind and soule is a spirit; it must bee immortall; for that our soule is immortall. But what? Goeth yet humane Philosophy any further? or can Plato assigne the particular point wherein it standeth? Heare his words, and confesse that not without reason hee was called Divine. In this it consisteth (saith hee) *Ut conjungamur Deo, quod omnis beatitudinis fastigium, meta, finis.* That wee be joyned to God, which is the top, the But, and the end of blessednes. And can any Christian (thinke you) say more then this? Ye hearken what a Scholler of his saith for explication of his Masters sentence. *Supremus hominis finis, supremum bonum id est Deus.* The finall end of man wherto he tendeth, is a supreme or soveraigne good thing, and this is God himselfe. By which words wee see, that these heathens by the end of man could find out God, which was the second Argument propounded in Morall Philosophy.

Plato in
Phaedon.

Plot. Enu.
I lib. 4.
cap. 1.

The third
argument
in Morall
Philosophy.

A third argument useth the Morall Philosopher for prooffe of God (which shall bee the last I will alleadge in this place) deduced from consideration of good and devill, vice and vertue, and especially of the reward which by

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re, reason, and equity, is due to the one: as also of the punishment belonging to the other.

For (saith he) as in all other things, creatures, and actions of this world, that passe from the Creator, wee see Proportion, order, iustice, wisdom, and providence observed; so much more must wee assure our selves that the same is observed in the same creators actions and proceeding toward man, that is the cheife and principall of all other his creatures.

Now then wee see and behold that all other Creatures are directed to their ends by nature, and doe receive comfort and contentation so long as they hold that course: and losse, disease, and griefe, as soone as they break and swerve from the same.

Onely man hath reason given him whereby to knowe and judge of his end, and the holy Scriptures, whereby hee may either direct his way to the same by vertue, or run astray by following of wickednes. Whereupon it ensueth, that in all equity and justice, there must remaine rewarde for such as doe well, and follow the right path assigned them to their end and felicity, which is by good life: and punishment for the other that abandon the

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same, for pleasure and sensuality.

But wee see in this world saith the Philosopher, that most wicked men, doe receive least punishment; and many there be (as Princes and high Potē- tates) whose lives and actions be they never so vicious, yet are they above the correction of mortall men: and many poore men on the contrary part who for their vertue, patience, and honesty receive nothing in this life, but enuy, malice, contempt, reproach, despight, and oppression. Wherefore (saith hee) either there wanteth providence and equity in the government and disposition of these affaires, which we see not to want in things of lesser moment: Or else must there be a place of punishment and reward in the life to come, upon the soules of such as part from hence, and a just and a powerfull Iudge, to make a recompence of these inequalities and injustices committed in this World: Which Iudge can bee none, but the Creator himselfe.

See of this
matter So-
crates in
Apo'og.

And so hitherto have I declared how every particular science among the Gentiles, had particular meanes & ways to demonstrate God by contemplation of his creatures, and by force of Reason, which no man could deny.

Now

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Now remaineth it to shew, how the Jewes or faithfull Israelite before Christs appearance in the flesh, was able to confirme this verity to a heathen, which shall bee the subject of the Section following.

*How the Jewes were able to
proove God.*

Se&. 3.

THe people of *Israel*, that for many yeares and ages were the peculiar people and partage of God, as they dwelt invironed with Gentiles of each side that impugned their religion and worship of one God, and had many weakelings among themselves, that were often tempted to doubt of the same religion, by the example of so many Nations and Countries about them, that made profession of a contrary Religion; so had the Divines and learned men of this people, divers forcible proofes, and most reasonable arguments peculiar to themselves, (besides the givt of faith, or any other demonstration that hitherto hath beene alleadged) to confirme their brethren in the beleefe of one God; and to convince all Atheists or Infidels in the world.

Divers
things
whereby
the Jewes
knew

And albeit these proofes which
D 4 the God,

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they used were many, as the creation of the world by one God, the dividing of the Hebrew Religion from the beginning; the conversation of God with *Abraham*, of whom the Iewes descended; the miraculous delivering of that nation from Egypt: the Law received from Gods owne mouth by *Moses*; the strange entrance of the Iewes into the Land of Promise; the extinguishing of the Gentiles, which before inhabited there, the erection of the Iewish Monarchy and protection thereof against all Nations; the miraculous deeds and sayings of Prophets; and a thousand reasons besides, which confirme most evidently, that the Iewes God, was the 'only true God, yet for that all these things and sayings, with an Infidell, had no more credite, then the Writings or Scriptures wherein they were recorded, hereby it came to passe, that all which a Iew could say for prooffe of God, more then a Gentile, depended onely upon the authority of his Scriptures; and for this cause hee referred all his proofes and argument to make evident the truth and certainty of these Scriptures, which thing once performed, the being of one God cannot be called into controversie; for that these

Scrip-

That there is a God.

Scriptures are nothing els, but a Narration of the acts and gests of that onely God, which the Iewes professe. Wee are now to see then what the Iew was able to say for prooffe of his Scriptures; and consequently, for demonstration of God and his judgments declared therein. Which discours as it was profitable in old time, for stay & confirmation of al such as were or might be, tempted with Infidelity: so can it not bee but very comfortable to us Christians of these dayes, to behold the certainty of these Scriptures laid open before us, upon which the foundation of our whole faith dependeth.

The first prooffe of Scriptures.

First therefore, the Iew for prooffe of Antiquity his Scriptures, alleadgeth the great ty. and wonderfull antiquity thereof. For as God (saith hee) was before Idols, & truth before falshood, so was the Scripture (which is the story of the true God) long before the Writings of Painims or Infidels, nay further he sheweth, That the most part of things recounted in the Bible, were done before most of the Painim Gods were extant, and that the very

*1esl. 1. 1. 2.
cont. App.
hand'es
this large.*

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Eusebius
assignes
them 570
to Christ

*Euphe-
rom.
Mess.in
Genealo.
Dorum.*

*Cic.de na-
tura deo-
rum.*

last writers of the Hebrew Cannon, which are *Esdra*s, *Aggeus*, *Zacharias*, and *Malachy* (almost 600. yeares before the coming of Christ, when the second Monarchy of Persians began) were before most of the Heathen ancient Historiographers; to wit, before *Hellanicus*, *Herodotus*, *Phericides*, *Thucidides*, and *Xenophon*. And albeit the Gentiles had some Poets before, as *Orpheus*, *Homer*, *Hesiodus*, and *Lycurgus*, the Law maker, that lived a good time after; yet the eldest of these arrived no higher then the dayes of King *Salomon*, which was five hundred yeares after *Moses*, the first Writer of the Bible. After whose time, the most part of Heathen Gods were long unborne, such as were *Ceres*, *Vulcan*, *Mercury*, *Apollo*, *Aesculapius*, *Castor*, *Pollux*, and *Hercules*, as the Gentiles themselves in their Genealogies doe confesse. And as for *Abraham*, that lived five hundred yeares before *Moses*, he was not only elder then these Gods, which I have named, but also then *Iupiter*, *Neptune*, *Pluto*, and such other, who for dignities sake and antiquity, are called by the Gentiles, *Dij majorum Gentium*, the Gods of great Nations. And yet before *Abraham*, doe the
Scrip.

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Scriptures containe the story of two thousand yeeres, or thereabouts.

So that by this it is evident that the writings of Heathen, and the multitude of their Gods, are but late fables in respect of the old and venerable antiquity of Hebrew Scriptures, and consequently the authority of these Scriptures, must in reason be greater then all other writings in the world besides, seeing they were extant before all others, in those first times of simplicity and sincerity, and were in part translated into divers Languages before the *Monarchy* of the Persians, that is, before any story of the Gentiles was written, as *Eusebius* out of many heathen Authors declareth.

*Euseb. lib.
9. de prep.
Evan. c. 2,*

The second prooffe of Scriptures.

3. 4.

NEXT to the reason of antiquity, is alledged the manner of Writing, authorising, and conserving these Scriptures, which is such, as greatly confirmeth the certainty of things contained therein. For first, whatsoever is set downe in these writings was either taken immediately from the mouth of God, as were the Prophecies and Bookes of the Law; or else collected from time to time by generall consent, according as ma-

ters

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ters and miracles fell out, as were the Bookes of Iudges, the Bookes of Kings and Chronicles, and some other that containe Records and Histories of times. Which bookes were not gathered by some one private man, upon heare say or his owne imagination, long after things done, as heathen Histories, and other prophane records and monuments are; but they were written by generall agreement, in the selfe same dayes, when things were in sight and knowledge of all men, and so could not bee feigned.

**How
Scriptures
were au-
thorised**

Secondly, when bookes were written, they were not admitted into the common authority of Scripture, that is, of Gods word or divine writings, but upon great deliberation and most evident prooffe of their undoubted verity. For either the whole Congregation or Synagogue, who had the appointing thereof (and among whom commonly were divers Prophets) did know most certainly the things and myracles to bee true (as did also the whole people,) that were recorded in these writings concerning Histories; or else they saw the same confirmed from God, by signes & wonders, as in the books of the Prophets, and of their Lawgiver Moses it fell out.

Third

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Thirdly, when any thing was written and admitted for Scripture, the care of conservation thereof was such, **The care of conservation,** and the reverence of Iewes thereunto so great, as may easily assure us, that no corruption or alteration could happen unto it. For first the thing was copied out into twelve authentickall copies for all the twelve tribes: and then againe in every tribe, there were so many Copies made, as were particular Synagogues within that Tribe. All was done by speciall Notaries, Scribes, Over-seers, and witnesses. The copies after diligent review taken, were laid up by the whole congregation in the Treasure-house of the Temple, under divers lockes and keys, not to bee touched, but by men appointed; nor to be used, but with singular reverence. To adde, diminish, corrupt, or alter, was present death by the Lawes of the Nation. And then, how was it possible (saith the Iew) that amongst these writings, either falshood should creepe in, or truth once received, could afterward bee corrupted?

It is not possible (saith he) in reason, and therefore observeth hee another thing in this case, which in truth is of very great consideration, to wit, that
no

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no other Nation under heaven, did ever so much esteeme their owne writings, that they would offer to dy for the same, as the Iewes were ready to doe, for every sentence and sillable of the Scriptures. Wherefore also it did proceed, that in all their miseries and afflictions (wherein they were a spectacle to all the world) in all their flights and banishments, to *Egypt, Babylon, Persia, Media*, and other corners of the earth; in all their spoyle, assaults, and devastations at home: they ever yet had speciall care to conserve their Writings, more then their owne Lives, and so have kept the same without maim or corruption, more ages together, then all Nations in the world have don any other monumets.

The third prooffe of Scriptures.

The fincerity of the Writers.

THe third perswasion which is used by the Iewes for the verity of these Scriptures, is the consideration of the particular men that wrote them, who were such, as in no reason can be suspected of deceite or falshood. For as I have said, the stories of the Bible, were written from time to time by publicke authority, and by the testimony of all men that saw and knew the things that are rehearsed. The
books

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bookes of the Prophecies were endited by the Prophets themselves, who were plaine, simple, and sincere men, authorized from God by continuall Miracles; and yet so scrupulous and timorous of their owne speeches, as they durst say nothing, but onely, The Lord saith this, the Lord of Hosts commandeth that, &c.

And when they preached and read their writings in the hearing of all the people, they protested, that it was no mans word, but Gods, and that for such they left it in the publicke Treasury of their Nation, untill by tract of time, the event and fulfilling of their prophecies should prove them true, (as alwayes it did) and their owne both lives and deaths declare, that they meant no falshood; subject to the corruption, pride, vanity, or ambition of this life (as other prophane and Heathen Writers were) and their deaths for the most part offered up in holy martirdome, for defence of that truth which they had preached and written; as appeareth in *Esay*, that was sawed in pieces by King *Manasses*; in *Jeremy* that was stoned to death by the common people; in *Ezechiel* that was slaine by the Captaine of the Iewes at *Babylon*.

*See Epip.
de vitis
Prophetar.*

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Bilon; in *Amos*, whose braines were beaten out by *Amasias* the wicked and Idolatrous Priest in *Bethell*; in *Michas*, whose neck was broken by *Ioram*, sonne to King *Ahab*; in *Zacharias* that was slaine at the Altar, and the like.

And this for the Prophets of the latter times among the Jewes. But now if wee consider the first Prophet of all that wrote among the people, I meane *Moses*, that was not only a Prophet, but also an Historiographer, Law giver, a Captaine and a Priest, the first that ever reduced the people to a common wealth, and the first that put their acts and gestures in writing, or rather the acts and gestures of the Almighty God toward them: this man I say if we consider him onely, I meane the circumstances of his person, the Jew thinketh this a sufficient motive to make any man of reason beleieve whatsoever he hath left written in the Bible without further confirmation.

And first for his antiquity I have spoken before, and the Heathens doe confesse; and for Miracles done by him, the greatest enemies that ever he had in the World, that is *Appian* in his fourth booke against the Jewes, and *Porphyrus* in his fourth Booke against

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against the Christians, doe acknowledge them. And *Porphyry* adjoyneth more for prooffe hereof, that he found the same confirmed by the story of the *Saconiachon* a Gentile, who lived (as hee affirmeth) at the same time with *Moses*. But what? All those Miracles (say they) were done by *Art Magicke*, and not by the power of God, as *Moses* boasted.

But then asketh them the Jew, where *Moses* a Sheepheard, could learn *Exod. 3.* so much Magicke, or why could not *4.8.* the Magitians of *Pharaoh*, whose study was (in that profession) from their infancy, either doe the like, or at leastwise deliver themselves from the plagues of Egypt? why did they cry out, The finger of God is heere? The miraculous works done by Magicke, as *Moses* did, works of *Moses*. Where did you ever heare of such works of *Moses*. When hee called into his campe so many *Exod. 14.* Quails upon the sodaine, as sufficed to feed six hundred thousand men, beside women and children? When hee made a Rocke to yeeld forth a *Exod. 16.* fontaine? When hee caused a dew *Psa. 78.* to fall from heaven that nourished his whole Campe for fortie yeares *Num. 11.* together? When hee caused the *Num. 16.* ground to open, and swallow downe *Ioshua 5.* alive

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Ioseph. lib.

4. antiq.

cap. 2. ¶

3.

alive three of the richest men of all his Army, together with their Tabernacles, and all other bags and baggage? When he caused a fire to come from Heaven, and consumed five Gentlemen of the former Rebels and adherents, without hurting any one that stood about them?

These things did *Moses*, and many other in the sight of all his Army: that is, in the sight of many hundred thousand people, among which there were divers his emulators and sworn enemies, as by the story and Scriptures it selfe appeareth. *Core*, *Dathan*, and *Abiron*, with their faction, fought all things to disgrace him, and to diminish his credite: and therefore if at one point of the miracles had beene proveable, *Moses* would never have durst to put the same in writing, nor would the people have stood with him, and much lesse have received his writings for divine, and for Gods owne words (being solicited against him by so potent means) had they knowne all things to be most true: that in contained, and had seene his strange miracles, and familiarity with God. But he dealt plainly and simply in this behalfe; hee wrote the things as his owne dooings, which every man

**The plain
& sincere
proceeding of
Moses.**

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Moyses did know to be true ; and of
Gods speeches and communications
himselfe , hee wrote so much as he
was commanded , whereof both
God and his Conscience did beare
him witness. Hee caused the whole
to be read unto the people , and laide
it in the sacred Arke and Taberna-
cle , as Gods owne writing and cove-
nant with that Nation. Hee causeth
all the whole Army to sweare and
the observance thereof. And then **Num.20.**
Drawing towards his death he made **and 17.**
a most excellent Exhortation unto
them , perswading them sincerely to
the service of their God ; and confes-
sing his owne infirmities , and how
for his offences hee was to dye before
their entrance into the Land of pro- **Exod.32.**
mise. Hee concealed not the offence **Num,11.**
of his brother *Aaron* , of his grand-
father *Levi* , of his sister *Mary* , and
other of his kindred , (as worldly
Princes of their honours are wont to
doe) neither did hee goe about to
bring into government after his de-
cease , any one of his owne sonnes,
(which is greatly to be observed)
notwithstanding he left behind him **Num.27.**
goodly gentlemen fit for the roome,
and himselfe of power to place them,
hee had endeavoured ; but hee left
the

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the government to a stranger named *Joshua*, as God had commanded him.

All which things (saith the Jew) do prove sufficiently, that *Moses* was no man of ambition, or of worldly spirit, but a true servant of God, and consequently, that hee wrought not by Magicke or falshood, but by the one power of his Lord and Master, and that his writings are true, and of the same authority, that in his life and death he affirmed them to bee, that is the undoubted word of almighty God.

The fourth prooffe of Scriptures.

Consent. **T**HIS hee confirmeth yet farther by a fourth reason, which is the consent and approbation of all late Writers of the Bible, that ensued after *Moses*. For as among prophane Writers of worldly spirit, is a common fashion for him that followeth to reprehend the former, and to hunt after praise by his Ancestors disgrace, so in these Writers of the Bible, it is a most certaine argument, that all were guided by one Spirit from God, that in continuance of so many Ages and thousand yeares, no one ever impugned the other, but always the latter supporting and approving

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the former for true, doth build there-
pon, as upon a sure foundation. So
the Writings of *Ioshua* doe confirme
and approve the Writings of *Moses*,
and the records of the Iudges doe re-
ference and allow the booke of *Io-
hua*. The story of the Kings and
Chronicles, doe referre it selfe to the
story of Iudges. One Prophet confir-
meth another. And finally Christ ap-
proveth all by the knowne division
of the Law, Psalmes, and Prophets;
which is a demonstration, that all
their spirits agreed in one.

And thus hitherto hath beene de-
clared the foure considerations that
are externall or without the Bible, to
wit, the antiquity and continuance of
the Scriptures; the manner of their
writing and preserving from corrup-
tion; the sincerity, vertue, and simpli-
city of their Writers; together with
their agreement and coherence in one
spirit. But now further (saith the lear-
ned Iew) if you will but open the
booke it selfe, and looke into the Text,
and that which therein is contained;
you shall see Gods owne hand, Gods
owne characters, Gods owne signe &
seale, and subscription on the paper,
you shall see Gods omnipotency,
Gods Spirit, Gods providence, no lesse
in

**Considerations
internall,**

That there is a God.

in these Letters of his booke, then you beheld the same before, in the table of his creatures. Nay much more (saith he) for these letters were devised for declaration of those Tables to the end that such as for their blindness could not see him in his Creatures, might learne at least to reach him in the Scriptures.

The first proofs of Scriptures.

Their Argument & end. Consider then first (saith hee) the subject or argument which Scriptures doe handle, together with their scope and end whereunto they doe leuell. You shall finde, that the first is nothing else but the actes and gifts of one eternall God, as before hath beene mentioned; and the second nothing else, but the onely glory and exaltation of the same great God, together with the salvation of mankind upon earth. And shall you finde any writings in the World besides that have so worthy an argument or so high an end? Reade all the volumes and monuments of the Pagans, turne over all their Authours, of what kind name or profession soever; and see what mention they make of these two things, I meane, of the honour of God, and the salvation of Man.

Read

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Read their Philosophers, & see whether ever they name or pretend these things; Reade their Historiographers, and marke how many battels and stories they attribute to God. They will describe to you often the particular commendation of their Captaine, they will defraud no one soldier of his praise in the victory, they will attribute much to the wisdom of their Generall, much to his courage, much to his watchfulnesse, much to his fortune. They will attribute to the place, to the wind, to the weather, to the shining of the Sun, to the raising of the dust in the Enemies eyes, to the flying of some litle bird in the ayre, and to a thousand such petty observations besides; but to God nothing. Whereas contrariwise in the Scriptures, it is in every battaile recorded, God delivered them into their enemies hands; God overthrew them; God gave the victory.

Againe, consider the lawes and Law makers among the Gentiles as *Lycurgus, Solon, Draco, Numa*, and the like, and see whether you finde any one such Law, or tending to such an end as this of the Iewes; Thou shalt love the Lord thy God with all thine heart, and with all thy soule, and *Deut. 6.*
shalt

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shalt love thy neighbour as thy selfe.

Consider in all the South-sayers, Divines among the Gentiles, whether they used to say in their predictions, as the Prophets of *Israel* did, *Dominus dixit*, the Lord hath spoken or else, *Ego dico*, I doe speake it. Compare their versifiers and Poets with those of the Scripture, and see whether they have laboured in the praise of men, or of God. And whereas he then Poets have filled up their books (as also the most part of ours at this day) with matter of carnall love, marke where any of them ever brake forth into such pangs of spirituall

Psalms, 18 chaste love, as holy *David* did; when he said, I will love thee my God, my strength, my firmament, my refuge, my deliverer, my helper, my protection and the throne of my salvation. And againe in another verse: What have I desired upon earth besides thee?

Psalms, 73 flesh and heart have fainted for thee, thou God of my heart, thou God of my part and portion everlasting.

By all which it is evident, that prophane writings and writers who do treat of men, extoll men, seek the grace of men, referre all to the commodity and good liking of men, do proceed of the spirit of man, and

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subject to those infirmities of falsehood, error, and vanity, wherewith man is intangled in this life: so the Scriptures which handle matters above the compasse of flesh and blood, that referrē all to God, and supernaturall ends, could not proceed of nature or of humane spirit. For that by nature the Jewes were men as the Gentiles were, and had their infirmities of flesh and blood as the other had; and therefore it muſt needs bee concluded, that these high and supernaturall writings concerning them, proceeded from God, who especially directed them, and gave them light of understanding above all other nations and people in the world.

The sixth prooffe of Scriptures.

Next after the argument and end of the Scriptures, the Jew willett us to consider the peculiar stile & phrase which they use; for that (saith hee) it being different from all manner of writings in the world, and unimitable of man, it doth discover the finger of God, by which it was framed. For whereas humane writers doe labour much in adorning their stile, and in regulating their words to number, weight, measure, and sound, with adorning of many figures, and other or-

**Their
stile.**

See S.
Aug. of
this at
large, lib.
12 de civi-
tat. Dei.

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Gen. I.

naments for allurement of the Reader; the Scripture taketh quite another course, and useth a most marvelous simplicity, thereby to accommodate it selfe to the capacity of the weakest: but yet alwayes carrying with it so great profundity, as the best learned in search thereof, shall confesse their owne ignorance; For examples sake, consider but the very first words of the Bible. In the beginning God created Heaven and Earth; and the earth was empty and void: darkness was upon the face of the earth: and the Spirit of God was brooded upon the waters, and God said, let light be made, and light was made, &c. What can bee more plaine and simple then this narration, to instruct the most unlearned about the beginning and creation of the world? And yet when learned men come to examine every point thereof, how, and what, and where, and in what manner, and when things were done, altho they searcheth them all, to consider the difficulties which they finde, and the depth of so infinite inscrutable mysteries.

Besides this, there goeth in the same simplicity, a strange majesty and gravity of speech, declaring

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ly, from how great and potent a
since it proceedeth. For as great Mo-
arches in their Edicts and Proclama-
ons are wont to speake unto their
jects not in figures or rhetorical
rases, but plainly, briefly, and pe-
emptorily, to shew their authority:
to the Scriptures, to declare whose Ek-
s they be, doe use the like manner
phrase and stile to all the world;
without alluring or flattering any man,
and without respect of Monarch, Em-
perour, King, Prince or Potentates; Deu. 4. 1
Exaudi & vives, Do this and thou 22.
thou shalt live; *Si peccaveris in me, morie-*
ris aeternum, If thou sinne against
me, thou shalt die everlastingly.
And albeit (as I have said) the Scrip-
tures doe use this simplicity of speech;
yet do not admit that kind of painted
and artificial stile, which humane man-
ner doth much content yet in perswas
and instructing, moving of affections
and all other effects, which speech or
writing can work, ther is no comparison
between any writing in the world and the
Whereof I could alleadge many
examples, but that it
is too long. Let any man reade
the first Chapter of
the Prophecies of Ezechiel and compare

The force
of the
Scrip-
tures in
moving
of affecti-
ons.

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it with any one part or parcell of *Tullies* or *Demosthoenes* Orations, and see whether the difference of words be as great as the difference of motions. Let divers *Himnies* and holy *Psalmes* of the *Scriptures*, bee conferred with the most pathetical Poems that mans wit hath invented, and see whether there bee any comparison in stirring and firing of actions or no.

This I am sure, that *Iosephus* the Jew, who for glory of his eloquence had his Image of mettall erected. *Titus* the Emperour in the Market place of *Rome*, wrote the same story which the *Scriptures* containe, and bestowed much labour and humane cunning therein. But yet even in those places where hee endeavoured most to shew his *Arte*, as in the sacrifice of *Isaac*, by his Father, and in the meeting of *Iepher* with his onely daughter which by vow he was constrained to put to death, the *Scriptures* are able to pierce the heart, and wring out teares of the Reader, whom *Iosephus* will not greatly move with his chaste Narration, though otherwise very learned, and artificially penned. *Christians* that learned Gentiles whom we have made mention before who was in speciall favour with

See S. Iosephus
rom. 1. 1. 1.
scrip. Eccl.
cle. 1. 1. 1.

2. 1. 1. 1.
2. 1. 1. 1.
2. 1. 1. 1.

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any, the second great Monarch of Egypt (about three hundred yeares before our Saviour Christ his nativity) and a chiefe doer in procuring the translation of the Hebrew Bible into the Greeke Language, reported of his owne knowledge to the saide King *Protonoy*, two strange accidents which had happened in his time, and which he had understood of the parties themselves, to whom they had happened. The first was of *Theopompus*, an eloquent Historiographer, who having translated many things out of the Bible, and endeavouring to adorne the same with vaine colours of eloquence, could not performe his desire, but was stricken with a suddaine maze and giddinesse in the head, and was warned in his sleepe, not to proceed any further in that worke after that sort, for that such manner of stile was too base for so high matters as the Scriptures contained.

The other example was of one *Theodectes* a Writer of Tragedies, who tolde *Aristeus* that hee once attempted to bring certaine matters out of the Iewes Bible into a Pagan Tragedy, and that thereupon he was presently stricken blind; where-with hee being astonished, and falling to re-

Two miracles reported by *Aristaus.*

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penitance for that hee had done, and desisting from the enterprise, (as also *Theopompus* did) they were both of them restored againe to their former health. And thus much did these three Pagans confesse of the authority, divinity, and peculiar sacred title of our Scriptures.

The seventh prooffe of Scriptures.

BUt now further it insueth in proofe that after the subject and Phrase we should consider a little the Contents of these Scriptures, which perhaps more cleerely direct us to the view of their author, then any thing else that hitherto hath been said. And for our present purpose, I will now shew only two speciall things contained in the Bible, the first shall bee certain high and hidden Doctrines, which are above the reach and capacity of humane reason, and consequently could never fall into mans Braine or invent them. As for example, that this wonderfull frame of the world was created of nothing, whereas Philosophy saith, that of nothing, nothing can bee made: that Angels being created spirits were damned eternally for their sinne; that *Adams* disobedience in Paradise, drew all

poster-

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posterity into the obligation of that
his sinne; and that the womans seed
should deliver us from the same; that
God is one in substance, and three in
person; that the second of these per-
sons being God, should become man
and die upon a Crosse for the ran-
some of mankinde; that after him the
way to all felicity and honour,
should be by contempt, suffering, and
dishonour. These doctrines (I say)
and many more contained in the Bi-
ble, being things above mans capa-
city to devise, and nothing agreeing
with humane reason, most evidently
do declare, that God was the Author
and enditer of the Scriptures, for that
by him only, and from no other, these
high and secret mysteries could be
revealed.

The second thing contained in the
Scriptures, that could not proceede
but from God alone, are certaine pro-
pheties and fore telling of things to
come. Wherein God himselfe provo-
keth the Idols of the Gentiles to
make experience of their power, in
these words; Declare unto us what
shall ensue hereafter, and thereby wee
shall know that yee are Gods indeed.

Which is to be understood, if they
could fore-tell particularly and plain-
ly,

The Pro-
pheties in
Scriptures
do declare
their Aus-
thor.

Esay 42.

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ly, what was to come, in things meerly contingent, or depending of mans will; they should thereby declare their power to be divine.

For albeit these Idols of the Gentiles, as *Apollo*, and other that gave forth Oracles, (which were nothing else indeed, but certaine wicked spirits, and tooke upon them these names) did sometime happen upon the truth, and foretell things to come, as also most Astrologers, Sooth-sayers, and Magicians doe either by foresight of the stars and other elements, or by the assistance of these wicked spirits and devils: yet are the things which they prognosticate, either naturall & not contingent, and so may be fore-seene and fore-tolde in their causes (as raine, heate, cold, winds, and the like) or else, if they bee mere accidental, these predictions of theirs, are only conjectures, and so most incertain and subject to errors.

The opinion of a heathen touching the Prophecies of his Gods.

This testifieth *Porphiry* the great Patron of Paganisme, in a special booke of the answers of Gods, wherein he sweareth, that he hath gathered truly without addition or detraction the Oracles that were most famous before his time, with the false and uncertaine events thereof, in considera-

tion.

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tion of which event, hee setteth
downe his judgement of their power
in predictions, after this manner.
The Gods doe fore tell some naturall
things to come, for that they doe ob-
serve the order and conjunction of
their naturall causes: but of things
that are contingent, or doe depend
of mans will, they have but coniec-
tures onely, in that by their subtilty
and celerity, they prevent us, but yet
they oftentimes doe lie, and deceive
us in both kinds, for that as naturall
things are variable, so mans will is
much more mutable. Thus saith *Por-
phyry* of the Prophecies of his gods,
whereunto agreeth another Heathen,
of great credite among the Grecians,
named *Oenomaus*, who for that hee
had beene much delighted with Ora-
cles, and more deceived; wrote a spe-
ciall Booke in the end, of their false-
hood and lies; and yet sheweth that
in many things wherein they decei-
ved, it was not easie to convince them
of open falshood, for that they would
involve their answeres (of purpose)
with such obscurities, generalities,
equivocations, and doubtfullnesse,
as alwayes they would leave them-
selves a corner wherein to save their
credites, when the event should

*Porph. li.
de resp. &
Ora.*

*Oenomaus
de falsitate
oracul.
& de ar-
tificibus
maleficis.*

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Deceitful prove false. As for example, when
Oracles. *Cresus* that famous and rich Monarch
of *Lydia*, consulted with the Oracle
of *Apollo*, whether hee should make
warre against the *Persians* and therby
obtaine their Empire or no? *Apollo*
desirous of bloodshed (as the wicked
spirits are) gave his Oracle in these
words, for deceiving of *Cresus*. If *Cre-*
fus without feare shall passe over
Halys, (this was a River that lay be-
tweene him and *Persia*) he shall bring
to confusion a great rich kingdome.

Iuseb. lib.
5. de prop.
Evan. ca.
30.

Upon which words, *Cresus* passed
over his Army, in hope to get *Persia*,
but soone after he lost *Lydia*, by evill
understanding of this doubtfull Pro-
phecie.

This then is the imbecility of both
humane and angelicall power, in
prognosticating things to come,
which are meer contingent. In which
kind notwithstanding seeing that the
Scriptures have many, and almost in-
finit Prophecies foretold many yeeres
(& sometimes ages) before they come
to passe, set downe in plaine, particu-
lar, and resolute speeches at such time as
there was neither cause to conjecture
them, nor probability that ever they
should be true, delivered by simple and
unlearned persons that could fore-see

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nothing by skill or Art; and yet that all these by their events, have proved true, and never any one jotte in the same have failed; this (I say) alone, doth convince most apparently all proofes and reasons and other arguments laid aside, that these Scriptures are of God, and of his eternall and infallible Spirit. And therefore of these Prophecies I will alleadge in this place some few examples.

The Prophecie to Abraham for his posterity.

A *Abraham* the first Father and speciall Patriarch of the Iewes, had many Prophecies and predictions made unto him; as of his issue, when hee had yet none, nor ever like to have; of his inheriting the land of *Canaan*, Gen. 12. and the like. But this which followeth is wonderfull, of his posterities descent into *Egypt*; of their time of servitude, and manner of deliverance thence; the same being foretolde, more then foure hundred yeeres before it was fulfilled; and at that time, when no likely-hoode thereof in the world appeared. The words are these, Know thou before Gen. I. hand, that thy issue shall bee a stranger in a foraigne land, and they shall sub-
ject

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iect them to servitude, and shall afflict them for 400. yeares: but yet I will judge the Natio unto whom they have beene slaves, and after that they shall depart thence with great riches.

This is the Propheſie, and how exactly it was afterward fulfilled by the ruine of the Egyptians, and deliverance of the Israelites, even at that time which is here appointed; not onely the booke of *Exodus* doth declare, where the whole story is laide downe at large, but also the consent of **Heathen Writers*, as before hath beene touched. And it is specially to be noted, that this Propheſie was so common and well knowne among the Iewes, from *Abrahams* time downe unto *Moses*, and so delivered by tradition from *Fathers* unto their Children, as it was the onely comfort and stay, not onely of all that people in their servitude of *Egypt*, but also of *Moses* and others, that governed the people afterwards, for forty yeares in the desert, and was the onely meane indeed, whereby to pacifie them in their distresses and miseries: and therefore *Moses* in every exhortation almost, maketh mention of this promise and propheſie, as of a thing well known unto them all, and not devised

Exod. 12

Galat. 3.

**Porph. l.*

4. cont.

Christia.

That there is a God.

or invented by himfelfe or any other.

*The Propheſie of the govern-
ment of Iuda.*

Long after this, *Jacob* that was *Abrahams* Nephew, being in *Egypt*, and making his Testament, ſaid of his fourth ſon *Iuda*; *Iuda* thy brothers ſhall praiſe thee, & the children of thy Father ſhall bow unto thee, &c. The Scepter ſhall not be taken from *Iuda*, untill he come that is to be ſent, & hee ſhall be the expectation of Nations.

Which latter part of the Propheſie, all Hebrewes do expound, that it was meant of the comming of *Meſſias*, which was fulfilled almoſt two thouſand yeares after, at the comming of *Chriſt*, as ſhall bee ſhewed in another ſpeciall Chapter. For at that time *K. Herod* a ſtranger, put out quite the line of *Iuda*, from the government of *Jury*. But for the firſt part, touching *Judas* Scepter, it is wonderful to conſider the circumſtances of this propheſie.

For firſt, when it was ſpoken & uttered by *Jacob*, ther was no probability of any Scepter at all, to bee among the Jewes, for that the *Iſraelites* or ſons of *Jacob* at that day were poore and few in number, & never like to be a diſtinct Nation of themſelves, or to

Genesis
49.

*Joſeph. de
ant. lib.
14.*

de

That there is a God.

depart & goe forth of *Egypt* againe.
And secondly, if any such thing should
come to passe, as they might bee a peo-
ple, and have a Scepter of government
of their own, yet was it not likely that
Juda and his posterity should possess
the same, for that hee had three elder
brothers, to wit, *Ruben*, *Simeon*, & *Le-
uy*; who in all likely-hood were to
goe before him. And thirdly, when
Moses recorded and put in writing
this Prophecie, (which was divers
hundred yeeres after *Jacob* had spo-
ken it) it was much lesse likely that
ever it should bee true, for that *Moses*
then present in government, was of
the Tribe of *Levy*, and *Ioshua* desig-
ned by God for his Successour, was of
the Tribe of *Ephraim*; and not of *Ju-
da*: which maketh greatly for the
certainty of this Record. For that it is
most apparant, that *Moses* would ne-
ver have put such a Prophecie in wri-
ting, to the disgrace of his own Tribe
and to the prejudice and offence of
Reuben, *Simeon*, *Ephraim*, and other
Tribes: neither would they ever have
suffered such a derogation, but that
was evident to them by tradition,
that their Grandfire *Jacob* had spoken
it, albeit then presently there was no
great likely-hood that ever after

Unlikely-
hoods of
this pro-
phetic.

Exod.2.
Ioshu.24.

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it should come to bee fulfilled.

I. Reg. I;
& 6,

And this was for the time of *Moses*, but yet consider further, that from *Moses* to *Samuell*, (that was last of all the Iudges) there passed foure hundred yeares more, and yet was there no appearance of fulfilling this Prophecie in *Israel*, for that the Tribe of *Juda* was not established in that government. At length they came to have Kings to rule, and then was there chosen one *Saule* to that place, not of the Tribe of *Juda*, but of *Beniamin*, and he indued with divers Children to succeed him : And who would then have thought that this prophecy could ever have bin fulfilled? But yet for that it was Gods word, it must needs take place, and therefore when no man thought therof, there was a poore shepherd chosen out of the tribe of *Juda*, *David* to be a King, and the regimēt & Scepter so established in his posterity, that albeit many of his descēdāts offended God more grievously then ever did *Saule*, who was put out before ; and their ten Tribes at once brake from *Juda*, and never returned to obedience againe, but conspired with the Gentiles, and other enemies on every side, to extinguish the said Kingdome and Regimēt of *Juda*: yet for the fulfilling of

I Reg. 9,

David
I Reg. 16

2 Reg 32

2 Chr. 11

That there is a God.

The won-
derfull
providēce
of God
towards
the house
of Iuda.
*Euseb. su
Chron.*

of this Propheſie, the government of Iuda held out ſtill, for more then a thouſand and two hundred yeares together, untill *Herods* time, (as I have already ſaid) which is more then any one Family in the whole World beſides, can ſhew for his Nobility or continuance in government.

The propheſie for the greatneſſe of *Ephraim* above *Manaſſes*.

THE ſame *Jacob* when hee came to bleſſe his little Nephewes *Manaſſes* and *Ephraim*, that were *Joſeph*'s Children, though himſelfe were now dimme of ſight, and could not well diſcerne them, yet did he put his right hand upon the head of the younger, and his left hand upon the elder, and that of purpoſe, as it proved afterward. For when *Joſeph* their Father miſliked the placing of their Grand-fathers hands, and would have removed the right hand from *Ephraim* and have placed it upon the head of *Manaſſes*, that was the elder brother, *Jacob* would not ſuffer him, but answered, I know my Sonne, I know that *Manaſſes* is the elder, and he ſhall bee multiplied in many people, but yet his younger brother ſhall be greater then hee.

Gen. 48.

Which

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Which afterward was fulfilled, for Iosh. 16.
that Ephraim was alwaies the grea- 17.
ter and stronger Tribe, and in fine be-
came the head of the kingdome of Is- Eccles. 47
rael, or of the ten Tribes, whereof
there was no suspicion, or likelyhood,
when *Jacob* spake this, or when *Moses*
recorded it. And how then came *Ja-*
cob to fore-see this, so many hundred
yeares before? As also to fore-see and
fore-tell the particular places of his
childrens habitations in the Land of
Promise? As *Zabulon* at the Sea side, Ioshua 14.
After in the fertile pastures; and other
the like that fell out by casting lots,
after foure hundred yeares and more.
Where-hance had hee this (I say) to
fore-tel what lots so long after should
appoint, but onely from God, who go-
verned their Lots.

The fore-sight of Moses.

The like may be asked concerning
Moses, who before his death in the
Desert, divided out the Land of Ca-
naan to every Tribe, even as though
he had bene in possession thereof, and
afterward it fell out by casting of
lots, as in the Booke of *Ioshua* appea-
rith. And could any humane wit or
Science (thinke you) fore-see, what
each

Num. 34.

35, 36.

Iosh. 15.

16, 17.

each Tribe should attaine (after his death) by drawing of lots?

Againe, the same *Moses* fore-saw and fore-told in publicke hearing of all the people, how in times to come, long after his death, the Iewes should forsake God, and for their sins bee cast into many banishments, and finally be forsaken, and the Gentiles received in their roome, as indeed it came to passe. And whence (trow you) could he learne this, but from God alone?

The Prophecie for the perpetuall destruction of Iericho.

IN the Booke of *Ioshua*, there is a curse laid upon the place where *Iericho* stood, and upon whatsoever person should goe about to rebuild the same, to wit, that in his eldest son hee should lay the foundations, and in his youngest son should hee build the gates thereof. Which is to say, that before the foundations were laid & the gates builded, he should be punished with the death of his children. Which thing was fulfilled almost five hundred yeares after in one *Hiel*, who presumed under wicked King *Achaz*, to rebuild *Iericho* againe, and was terrified from the same by the

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the death of *Abiram* and *Se-*
all his children, as the Book of kings
reporteth; According to the word of
the Lord; which he had spoken in the
land of *Joshua*, the son of *Nun*. And
since that time to this, no man, either
Iew or Gentile, hath taken upon him
to raise againe the said Citty, albeit
the situation be most pleasant; as
by the relation of stories and Geogra-
phers appeareth.

3 Reg. 16

*The Prophecy for the birth and
acts of Iosias.*

The third Booke of Kings ma-
keth mention, that when *Ierobo-*
am had withdrawne tenne Tribes
from the obedience of *Roboam* King
of *Juda*; to the ende they might ne-
ver have occasion to returne them-
selves againe to *Juda*, by their going
to sacrifice in *Ierusalem*, (as by the
Law they were appointed) hee
builded for them a goodly gorgious
high Altar in *Bethell*, and there
commanded them to doe their de-
votions.

3 Reg 11

And when hee was one day there
present himselfe; and offering his in-
cense

3. Reg. 13

cense upon the said Altar, and all the people looking on; there came a man of God, (saith the Scripture,) and stood before the Altar, and cryed out aloud, and spake these words; O Altar, Altar, this saith the Lord, Behold, a child shall bee borne of the house of *David*, whose name shall be *Iosias*, & he shall sacrifice upon thee these Idolatrous Priests that now burne Frankincense upon thee, and hee shall burne the bones of men upon thee.

This spake that man of God, in the presence and hearing of all the people, more then three hundred yeares before *Iosias* was borne: and it was registred presently, according to the manner of that time (which I have noted before) and with the same were registred also, the miracles that happened about that fact; as that the Altar cleft in two upon the mans words; & *Ieroboam* extending out his hands to apprehend him, lost presently the use and feeling thereof, untill it was restored againe by the said holy mans prayers; Who notwithstanding, for that hee disobeyed Gods commandment in his returne, and eate with a Prophet of *Samaria*, (which was forbidden him) hee was slaine in his way home-ward by a Lyon, and his body

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was brought backe againe and buried
in *Bethel*, nigh the said Altar, amongst
the Sepulchers of those Idolatrous
Priests of that place, but yet with a
superscription upon his tomb, contain-
ing his name & what had happened.

There passed three hundred yeares
and *Iosias* was borne, and came to
raigne in *Juda*, and one day comming
to *Bethell* to overthrow the Altar, and
to destroy the Sepulchers of those I-
dolatrous Priests, that had beene bu-
ried in that place, when hee began to
breake their Tombes, hee found by
chance the Sepulcher of the said man
of God, with the superscription, upon
it. By which superscription, & relation
of the Citizens of *Bethell*, when hee
perceived that it was the Tombe of
him that had foretold his birth, his
name and his doings so many hundred
yeares before hee was borne, hee let
the same stand untouched, as the
fourth booke of Kings doth declare.

4. Reg.
23.

Chap. 23

Now consider, whether among any
Nation in the World, but onely a-
mong the Iewes, there were ever any
such prophecy, so certaine, so particu-
lar, so long foretold before the time,
and so exactly fulfilled, but yet the
holy Scriptures are full of the like,
and time permitte mee onely to
touch

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touch some few of the principall.

The Prophecy for the destruction of Ierusalem and Babylon.

Esay the Prophet is wonderfull in fore-telling the mysteries and actes of the *Messias*, his Nativity, his life, and all the particulars that happened in his passion. Insomuch that Saint *Jerome* saith, hee may seeme rather to write a story of deeds past, then a Prophecy of events to come. But yet among other things, it is to be noted, that hee living in a peaceable and prosperous time in *Juda*, when the Iewes were in amity and great security with the Babylonians, hee fore-saw and fore-told the destruction of *Ierusalem* by the said Babylonians, and the grievous captivity of the Iewes under them; as also the destruction of *Babylon* againe by

4 Reg. 20
Esay 49. *Cyrus* King of Persia, whose express name and greatnesse, hee published in writing almost two hundred years before hee was borne, saying, in the person of God; First to *Ezekias* King of *Juda*, that rejoyced in the friendship hee had with *Babylon*. Behold the dayes shall come, when all that thou and thy Fathers have laid up, shall be

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carried away to Babylon, and thy children shall be Eunuchs in the King of Babylons pallace. And next, to Babylon hee said; The destruction of Babylon, which *Esay* the son of *Amos* saw, &c. Howle and cry, for that the day of the Lord is at hand, &c. *Esay* 13.

The wonderfull Prophecie for Cyrus King of Persia.

Thirdly, unto *Cyrus* (not yet borne) who was preordained to destroy the same, and to restore the people of Israel from banishment, to rebuild the Temple in Ierusalem, hee saith thus; I say to *Cyrus*, Thou art my shepherd, and thou shalt fulfill all my will. I say to Ierusalem thou shalt be builded againe. I say to the Temple, thou shalt be founded againe. This saith the Lord to my anoynted *Cyrus*. I will goe before thee, and will humble the glorious people of the earth in thy presence: I will breake their brazen gates, and crush in pieces their yron barres. For my servant *Isaiah*'s sake have I called thee by name, and have armed thee, whereas thou knowest not me. *Esay* 44. This hee saith, for that *Cyrus* was an Infidell,

Can any thing be more cleerely or miraculously spoken in the world, then to name a Heathen not yet borne,

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borne, that should conquer so strong a Monarchy as *Babylon* was at that time, and should build againe the Temple of *Ierusalem*, which other of his owne Religion had destroyed before him? What cause, what reason, what likelyhood could bee of this?

Esay 13.

Yet *Esay* speaketh it so confidently, as he saith, that he saw it; and he named two witnesses thereof, that is, *Urias* and *Zacharias*, that were not borne

Esay, 8. 2.

in many yeares after, saying; And tooke unto mee two faithfull Witnesses, *Urias* the Priest, and *Zacharias* the sonne of *Barachias*. Whereof

Ierem. 26

first was a Prophet in *Ieremies* time a hundred yeares after *Esay*, and the second lived fourscore yeares after

Zach. 1. 1.

again, in the dayes of *Darius*, as the beginning of his Prophecie appeareth; and yet both (as you see) were distinctly named by *Esay* long time before.

And whereas this booke of *Esay* was pronounced openly to the people (as other Prophecies were) and published into many thousand hands before the captivity of *Babylon* fell, and then carried also with the people and dispersed in *Chaldea*, and other parts of the world, there can be no possible suspicion of forgery in

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master, for that all the World both
saw it and read it, many yeeres before
the thing came to passe: yea, when
there was no likely-hood of any such
possibility to come.

*The Prophecies and doings of Jeremy,
in the siege of Ierusalem.*

THE same captivity and destruction
of *Ierusalem* by the Babylonians,
was prophesied by *Jeremy*, a hun-
dred yeeres after *Esay*, and a little be-
fore the matter came to passe; yea e-
ven while the Babylonians were a-
bout the wals of *Ierusalem*, and be-
sieged the same fortwo yeeres toge-
ther, *Jeremy* was within, and tolde e-
very man, that it was but in vaine to
defend the City, for that God had
now delivered it. And albeit he were
accounted a Traitor for so saying
especially, when by an Army of E-
gypt, that came to the aide of *Ierusa-*
lem from *Pharaoh*, the siege of the
Babylonians was raised for a certaine
time; yet *Jeremy* continued still in his
denunciation, and saide to *Zedechias* *Ierem. 37*
King: Thou shalt be delivered in-
to the hands of the King of Babylon.
And to the people, *Hec dicit Dominus,*
Ecce tradetur haec Civitas, &c.
saith the Lord, the City most
F cer-

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certainly shall bee delivered into the hands of the Babylonians. And so he continued, notwithstanding hee was put in prison and whipt, and threatened daily to bee hanged, untill indeed the City was taken, and Zedechian
Ierem. 39 eyes puld out, his children slaine before his face, and all other things performed, which *Ieremy* had prophesied and fore-told them of before.

And which was yet more marvelous, *Ieremy* did not onely fore-tell the particulars of this captivity, but also the determinate time how long it should endure, saying; All this Land of *Jury* shall bee a wilderness, and astoniednes; and all this people shall serve the King of *Babylon* for three score and ten yeeres, and when three score and ten yeeres shall bee complete, I will visite upon the King of *Babylon*, and upon that Nation, saith the Lord, and I will lay the same in eternall desolation. But upon *Jury* will I cast my pleasant eyes, and will bring them backe into this Land againe, &c. In which Prophecie is contained first the particular time, how long this captivity should endure, secondly, the destruction of *Babylon*, and of that Monarchy by the Persians.

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And thirdly, the returning home
of the Iewes againe: which three
things to have beene afterward fulfil-
ed, not onely *Esdra*s that lived at that
time, and was an actor in performance
of the last; but all other Heathen
Writers besides, do record and testifie.
And this Prophecie of *Jeremy*, was
so famous, and certainly beleev'd a-
mongst all the Iewes in the time of
their captivity, that when the day of
expiration drew neere, *Daniel* wri-
eth thus of himselfe. In the first
yeare of *Darius*, I *Daniel* understood
in the Scriptures, the number of the
seventy yeares, whereof God spake to
Jeremy, that they should bee fulfilled,
touching the desolation of *Ierusalem*,
and I turned my face to my Lord
God, and besought him in fasting, &c.
Neither onely the Iewes understood
and beleev'd this Prophecie, but even
Cyrus himselfe, that was a Gentile,
gave full credit thereunto, and thereby
was induced to restore the Iewes, as
we see both by his owne words and
proclamation set down by *Esdra*s that
renewed the same; and by his deeds al-
so in restoring home the Iewes, and re-
building their Temple at his owne
charges, as all Historiographers
and the Heathen doe confesse.

1 Esd. 1, 2
2 Esd. 2.

Dan. 9.

1 Esd. 1.
2 Esd. 2.

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I might heere alleadge infinite other examples, and make no end, if I would follow the multitude of Prophecies which are dispersed throughout the whole Scriptures. I might shew how *Daniel* fore-told to *Balthazar* King of *Babylon*, in the midst of his triumph and in the hearing of all his Peeres, the destruction which ensued upon him the very same night after.

Dan. 5.

I might here alleadge, how the same *Daniel*, in the first yeere of *K. Darius* the Median, in the beginning of that second Monarchy of *Medes* and *Persians*, fore-told how many Kings should raigne after him in *Persia*, and how the last (who was the fourth after him, and his name also *Darius*) should fight against the *Grecians*, and be overcome by a *Grecian* King, (which was *Alexander*) and how the Kingdome also of the *Grecians* should bee divided and torn in pieces, after *Alexander's* death, and not passe to his posterity, as both *Iustia* and other *Heathen* Writers doe testifie that it was, by *Antigon*, *Perdiccas*, *Seleucus*, *Antiochus*, *Ptolemies*, and other Captaines of *Alexander*, that divided the same among themselves, above a hundred yeeres after *Darius* was dead.

Dan. 11.

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I might declare also, how the same Daniel fore-saw and foretold the four great Monarchies of the world and described the same as distinctly as if he had lived in them all, and as by experience we finde since to be true. I might alleadge the particular description of the fight betwixt *Darius* and *Alexander*, set downe by Daniel under the names of the great Ram, & the fierce Goat, with one Horne, which Goat, himselfe interpreteth to be meant of a Grecian King that should conquer the Persian. And therefore *Alexander* (as *Iosephus* recounteth) comming to *Ierusalem* about an hundred yeeres after, and hearing the Prophecie of *Daniel* interpreted unto him by *Jaddus* the High Priest, assured himselfe that hee was the man therein signified, and so after long sacrifice done unto the God of *Israel* (of whom he affirmed that he had appeared unto him in *Macedon*, and had exhorted him to take this warre in hand) and after hee had bestowed much honour, and many benefits upon the high Priest, and inhabitants of *Ierusalem*, hee went forward in his war gainst *Darius*, with great alacrity, and had that famous victory which all the World know-

Dan. 2,
Dan. 8,

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eth. A hundred such Prophecies more which are as plaine, as evident, and as distinct as this, I might alleadge, of *Elias, Elizeus, Samuel, David, Ezechiel*, the twelve lesser Prophets, and of other, which I have not named.

And in very truth, the whole Scripture is nothing else but a divine kind of body, replenished throughout with the vitall spirit of Prophecie, and every day some Prophecie or other fulfilled (though wee marke it not) and shall be unto the Worlds end.

And the miracle of this matter yet more encreased, if wee consider what manner of people they were for the most part, by whom the Prophecies of hidden things were uttered, to wit, not such men as could gather the fore-sight of things by Astronomy or Astrology, that is, by contemplation of the starres, as some fond Gentiles did pretend, (though *Protony* deny that any such thing can bee fore-told but onely by inspiration from God) neither yet were they sharpe witted, as to attaine to Prophecie by strange imaginations, as most vainely *Auerroes* and his fellows hold that some men may; nor finally, were they so delicately fed, as by ex-a diet and sales of *Alchemy*, to come

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in Prophetic, as *Alchimists* dreame
that a man may doe, and that *Apolo-*
sius Thyaneus did, who by stillified
meates (as they spake) came to bee
stillified himsele, and so by helpe of
his Glasse called *Alchimusi*, to fore-
tell some matters and affaires to
come. Our Prophets (I say) knew
none of these fantastickall devises,
beeing for the most part poore, sim-
ple, and unlearned men, as in par-
ticular was recorded, that *David*
was a Sheepeheard; and *Amos* was a
Keeper of Oxen. Yea, oftentimes
they were women, as *Mary* the
sister of *Aaron*, called in the Scrip-
ture by the name of Prophetesse.
Deborah the Wife of *Lapidoth*: *Han-*
na the mother of *Samuel*, *Eliza-*
beth the Mother of *Iohn Baptist*:
Anna the daughter of *Poanuell*:
And finally, the most holy and
blessed Virgine *Mary*, with the
Daughters of *Philip*, and many such
other, both in the olde and new Te-
stament, who prophesied strangely,
nor could possibly receive such fore-
knowledge of things to come, but
onely from the Spirit of the living
God, and by inspiration of the holy
Ghost; which is a manifest demon-
stration of the excellency of holy

Amos 1.

Exod. 15
Iudges 5.
1 Reg. 2.

Luk. 1, 2.
Acts 21.

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writ, and of the certainty contained therein.

The eight prooffe of Scripture.

AND now, albeit this might seeme sufficient in the judgement and Conscience of every reasonable man (as the Iew supposeth) to prove that the Scriptures be onely from God, and consequently by them, that there is a God; yet hath he one reason more to confirme their sincerity, which I will alleadge in this place, and therewith make an end. His reason is, that although these holy Writings (which proceed of Gods Spirit) doe not take testimony or confirmation from man, yet for more evidence of the truth, God hath so provided, that all the principall, most strange and wonderfull things recounted in Scripture, should bee reported also, and confirmed by Infidels, Pagans, Gentiles, and Heathen Writers themselves; albeit in some points they differ from the Scriptures in the manner of their Narration, for that they adjoyne superstitions thereunto. Which maketh the more for approbation of the things, for that hereby it appeareth, they tooke not their stories directly from the Bible, but by tradition, and most

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ancient antiquities of their owne.

The Creation of the World.

First then hee sheweth that the creation of the World, which is the marvaile of all marvailes, with the infusion of mans soule from God, is both granted and agreed upon, by all those Heathen Philosophers that have bene cited before, (albeit the particularities be not so set downe by them as they are in Scriptures) and by all other, that doe see in reason; that of necessity there must be yeilded some Creator of these things. Gen. I, 2.

The flood of Noah.

NEXT to this, the flood of Noah is mentioned by divers most ancient Heathen Writers; as by *Berosus* Ge. 6, 7, 8
Chaldeus, *Ieronimus Egyptius*, *Nicholas Damascenus*, *Abydenus*, and others; according as both *Iosephus* and *Eusebius* doe prove. And at *Brasile*, and other Countries discovered in our age, where never teachers were knowne to be before, they talke of a certaine drowning of the world, which in time past happened; and do say, that this was left unto them by tradition, from time out of mind, by the first inhabitants of those places.

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The long life of the first Fathers.

Gen. 10. OF the long life of the first Patriarches, according to the Scripture, reporteth it not onely the former Authors, but also *Manethus* that gathered the History of the Egyptians: *Molus Hestieus* that wrote the actes of the Phœnicians, *Hesiodus*, *Hecateus*, *Andarida*, *Helanicus*, *Acusilam*, and *Ephorus* doe testifie, that those first Inhabitans of the world, lived commonly a thousand yeares apiece: and they alleadge the reason thereof to bee, both for the multiplication of people, and for bringing all Sciences to perfection, especially Astronomy and Astrology, which (as they write) could not bee brought to sufficient perfection, by any one man that had lived lesse then sixe hundred yeares, in which space, the great yeare (as they call it) runneth about.

Of the Tower of Babylon.

Gen. 11. OF the Tower of Babylon, and of the confusion of tongues at the same, *Eusebius* citeth the testimonies at large, both of *Abydenus* that lived about King *Alexanders* time, and of *Sibilla*, as also the words of *Hesiodus*.

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fiens concerning the Land of *Sen-
aar*, where it was builded. And
these Gentiles doe shew by reason,
that if there had not bin some such
miracle in the division of tongues,
no doubt but that all tongues being
derived of one, (as all men are of one
Father) the same tongues would have
retained the selfe-same Roots & prin-
ciples, as in all dialects or derivation of
tongues we see that it commeth to
pass.

But now (say they) in many tongues
at this day, wee see that there is no
like-lyhood or affinity among them,
but al different the one from the other,
and thorby it appeareth, that they were
made divers and distinct, even from
the beginning.

Of Abraham.

OF *Abraham* and his affaires I have
alleadged some *Heathen Writers*
before, as *Berosus*, *Hecataeus*, & *Nicho-
laus Damascenus*. But of all other *A-
lexander Polyhistor* alleadgeth *Eupole-
mus* most at large, of *Abrahams* being
in *Egypt*, and of his teaching them *A-
stronomy* there; of his fight & victory
in the behalfe of *Lot*: of his entertain-
ment by *K. Melchisedech*, of his wife &
sister *Sara*, & of other his doings, espe-
cially

*Gen: 11
12, 13, 14,
&c.*

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cially of the sacrifice of his sonne
Isaac. To whom also agreeth *Melo*,
in his Bookes written against the
Iewes, and *Artabanus*. And of the
strange Lake where-into *Sodome* and
Gomorrha were turned by their de-
struction, called *Mare mortuum*, that
dead Sea, wherein nothing can live,
both *Galen*, *Pausanias*, *Solinus*, *Tacitus*,
and *Strabo*, doe testifie and shew
the particular wonders thereof.

Of *Isaac*, *Jacob*, *Ioseph*,
Iob, &c.

FROM *Abraham* downe to *Moses*,
writeth very particularly the fore-
named *Alexander*, albeit hee mingle
sometimes certaine fables, whereby it
appeareth, that hee tooke his story not
out of the Bible whole: And hee al-
leadgeth one *Leodemus*, who as hee
saith, lived with *Moses*, and wrote the
selfe same thing that *Moses* did, so
that these Writers agree almost in all
things touching *Isaac*, *Jacob*, *Ioseph*,
and all their affaires, even, unto *Mo-
ses*; and with these doe concurre also
Theodorus, a most ancient Poet, *Artaba-
nus* and *Philon*, Gentiles, *Aristen*
in like manner about *Aristotles* time,
wrote a Booke of *Iob*.

Gen. 15,
16, 17,
18. &c.

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Of Moses.

OF *Moses* and his actes, not onely
the fore-named (especially *Arta-*
banus in his Booke of the Iewes) doe
make mention at large: but many o-
thers also, as namely *Eupolemus*, out
of whom *Polyhistor* reciteth very long
narrations; of the wonderfull and stu-
pendious things done by *Moses* in *E-*
gypt, for which hee saith, that in his
time hee was worshipped as a God in
that Country, and called by many
Mercurius. And that the Ethiopians
learned circumcision of him, which
afterward alwayes they retained, and
so doe unto this day. And as for his
miracles done in *Egypt*, his leading
the people thence by the Red Sea; his
living with them forty yeares in the
Wildernesse: the Heathen Writers a-
gree in all things with the Scriptures,
saying only that they recount divers
things to the praise of *Moses*, which
he hath not written of himselfe, ad-
ding also his description, to wit, that
he was a long tall man, with a yellow
beard, and long haire, where with al-
so accordeth *Numenius Pythagoricus*,
touching the actes of *Moses*, whose
life hee saith that hee had read in the
antientest records that were to be had

Exo. 2,3
4,5, &c.

The des-
cription
of *Moses*
person.

The

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The story of *Ioshua*, *Iudges*,
and the *Kings*.

BUT the fore-named *Eupolemus* goeth yet forward, and pursueth the story of *Ioshua*, of the *Iudges*, of *Saule*, *David*, and of *Salomon*, even unto the building of the Temple, which hee describeth at large, with the particular letters written about that matter to the King of *Tyrus*, which *Iosephus* saith, were in his dayes kept in the records of the *Tyrans*. And with *Eupolemus*, agree *Polyhistor*, and *Hecataeus Abderita*, that lived and served in warre with King *Alexander* the great, and they make mention among other things of the inestimable riches of *Salomon*, and of the treasures which hee had hidde and buried (according to the fashion of that time) in the Sepulcher of his Father *David*: which to be no fable, (though not mentioned by the Scripture) *Iosephus* well proveth, for that *Hircanus* the high Priest and King of *Jury*, being besiedged in *Ierusalem* by *Antiochus*, surnamed *Pius*, not many yeares before our Saviour Christ his nativity, to redeeme himselfe and the City, and to pay for his peace, opened the said Sepulche

of

The treasures hid-
den in the
Sepulcher
of *David*.

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of *David*, and fetcht out of one part thereof, three thousand Talents in ready money, which amount to sixe hundred thousand pounds English, if wee account the Talents but at the least sixe, of *Talentum Hebraicum*.

The things that ensued after King Salomons dayes.

AN D as for the things that ensued after *Salomon*, as the division of the Tribes among themselves, and their divers warres, afflictions, and transmigrations into other Countreies, many Heathen Writers doe mention and record them, and among other *Herodorus*, and *Diodorus Siculus*. And the fore-said *Alexander Polyhistor*, talking of the captivity of *Babylon*, saith, that *Jeremy* the Prophet tolde *Ioachim* his King, what would befall him, and that *Nebuchadonozzer* hearing thereof, was moved thereby to besiege *Ierusalem*.

Ierem. 37
4 Reg. 24

Of the flight of *Zenachirib* from the siege of *Ierusalem*, and how hee was killed at his returne home, by his owne sonnes in the Temple, according to the Prophecie of *Esay*, and story of the Booke of Kings, for that hee had blasphemed the Lord God of *Israel*, as *Herodorus* witnesseth

Esay 31
33 & 36
4 Reg 9

and

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and that after his death he had a statue or Image of mettall erected in his memory, with this inscription in Greeke; Hee that beholdeth me, let him learne to be godly. Conferre Xenophon also in his seventh booke De Ciropedia, and you shall see him agree with Daniel in his narrations of

DAN. 6. Babylon.

And finally, I will conclude with Iosephus the learned Jew, that wrote immediately after Christs ascension, and protesteth that the publicke writings of the Sirians, Chaldeans, Phenitians, and innumerable Histories of the Grecians, are sufficient to testifie the antiquity, truth, authority, and certainty of the holy Scriptures, if there were no other prooffe in the world besides.

The conclusion of this Chapter, with the application.

SECT. 4.

THUS farre have I treated of the wayes and meanes, which have bene left unto the world from the beginning, thereby to know and understand their Maker. In treating which point, I have stayed my selfe the longer, for that it is the ground and foundation of all that is or may bee
said

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hereafter. It is the first, finall, and
chief principle, of our eternall sal-
vation or damnation, and the totall
weale or woe that must befall us, and
possesse us for ever.

Which ground and verity, if it be
so certaine and so evident, as before
hath beene shewed by all reason and
prooffe, both divine and humane, and
that the matter be so testified and pro-
claimed unto us, by all the creatures
of heaven and earth, and by the mouth
and writing of our Creator himselfe,
as no ignorance nor blindness can ex-
cuse the same, no slothfulnes dissem-
ble it, no wickednesse deny it; what
remaineth then, but to consider with
our selves, what service this God re-
quireth at our hands: what gratitude,
what duty, what honour for our crea-
tion? To the end, that as wee have
proved him a most bountifull Crea-
tor, so we may find him a propitious
Judge, and munificent revwarde. For
it is not probable, that his divine Ma-
jesty, which hath appointed every o-
ther creature to some action for his
owne glory, (as hath beene declared
at large before) should leave man-
kind onely, which is the worthiest of
all the rest, without obligation to his
service.

No excuse
of igno-
rance of
God.

That there is a God.

**Rom. 1 &
2.**

Rom. 1.

Rom. 1.

In which one point notwithstanding though never so cleere (such is the fondnesse of our corrupt nature, without Gods holy grace) failed those ancient wisemen of the world, of whom *Saint Paule* speaketh so much in his Epistle to the Romanes, taking compassion of their case, and calling them fooles, and all their great learning and Philosophy meet fondnesse: for that whereas (by the meanes before mentioned) they came to know God, they did not seeke to glorifie him, as appertained unto God, nor yet did render him due thanks: but vanished away in their owne cogitations, &c. That is, they took no profit by this knowledge of theirs, but applied their cogitations upon the vanities of this world, more then upon the honour and service of their God. For which cause, as *Saint Paul* adjoyneth presently in the same place, that for so much as they did thus, and did not shew forth by their life and works that they had the knowledge of God indeed; God delivered them over to a Reprobate sense, and suffered them to fall into horrible sins, which *S. Paul* doth name and detest in all that Chapter; and finally concludeth, that their everlasting per-

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condemnation ensued principally upon this one point; that whereas, They knew the justice of God (by all the wayes and arguments that before have beene declared) yet would they not understand (saith he) that death was due to all such which lived wickedly as they did. Rom. 2.

And as the same Apostle upon consideration of these matters, wherein he standeth long for the importance thereof, pronounceth in fine, this generall sentence, with great asseveration and vehemency of Spirit: That the wrath of God is revealed from heaven upon all impiety and injustice of those men, who hold the knowledge of God in unrighteousnes. That is, who being indued with the knowledge of God, doe live notwithstanding unrighteously, or (as he said before) do consume their dayes in vanity, not making account of the service which they doe owe to that God, for their creation and other benefits. Which thing, if S. *Paule* might truly say to those Gentiles, before his time, who had only naturall knowledge and understanding of God, that is, so much as by his creatures was to be gathered, what may or shall be said unto us, who have not onely that light of Nature Rom. 1.
which

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which they had , but also the writings and law of God himselfe , communicated especially unto the Iewes , and above that also have heard the voice of his only sonne upon earth, and have received the doctrine of his most blessed Gospell , and yet doe live as negligently (many of us ,) as did the very heathen , touching good life & vertue.

Rom. I.

Surely in this case I must denounce against my selfe , that if it be true (as it cannot bee false) which this blessed Apostle affirmeth here of these Heathen Philosophers , that by that little knowledge they had of God , they were made inexcusable , then by the most just and certaine rule of Christ laid downe by S. Luke , *Cui multum*

Luke 12.

datum est , multum queretur ab eis , that of every man which hath received much , a great account shall bee taken for the same ; we are forced to inferre , that our account shall bee the greater , and our selves much more inexcusable before his divine Majestie , then the very Gentiles and Heathens are ; If after our knowledge and manifest understanding of his God-head and justice , Wee vanish away in our cogitations , as they did & as the most part of the World at this day are scene to doe , that is , if we apply our
cogi-

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temptations and cares about the vaine
faires of this temporall life and
consistory commodities, which wee
should bestow upon the service and ho-
nour of this Lord and Creator.



OF THE FINALE ENDE
and cause why man was created by
God, and placed in this World.

And of the obligation wee haue thereby,
to attend to the affaires for which
he came higher.

CHAP. III.

BY the Chapter precedent, I no-
thing doubt (gentle Reader) but if
thou haue seene and perused the same,
thou remainest sufficiently enformed
of thy Creator. Now it necessarily
followeth by order of good conse-
quence, that we consider wth some
attention, (for that standeth us
much upon) what intent and purpose
God had in creating us, and this world
for our sakes, and in placing us there-
in as Lords of the same? By the for-
mer

A necessary
consideration,

Why man was created.

mer considerations wee have learned, that as among other Creatures, nothing made it selfe; so nothing was made for it selfe, nor to serve it selfe. The heavens (wee see) doe serve the ayre, the ayre serveth the earth, the earth serveth the beasts, the beasts serve man, and then is the question whom man was made to serve? For in him also holdeth the former reason, that seeing hee was not made by himselfe, it is not likely that hee was made to serve himselfe.

If wee consult with the Scriptures herein, wee find a generall sentence laid downe without exception; **Prou. 16.** *verba propter semetipsum operatus est Dominus*, The Lord hath made all things for himselfe. And if all, then man (no doubt) who is not the least of the rest which hee hath made.

**Man made
to serve
God.**

And hereby it cometh so passe, that man cannot be said to be free, or at his owne appointment or disposition in this World, but is obliged to performe that thing, for the which hee was sent into this habitation. Which point holy **Iob** declareth plainly, in a certaine invective against such men as were careless and negligent in consideration of this **Iob. 11.** *A vaine man (saith he) is lifted*

Why man was created.

ed, in pride, & thinketh himselfe to bee
borne as free as the Colt of a wilde
asse. That is, hee thinketh himselfe
bound to nothing, subject to nothing,
accountable for nothing that hee doth
in this life; but onely borne free, to
passe his time in sport and pleasure as
a Colt in the Wildernesse, that hath
no Master to tame him.

Which in other words, the Wise- **Wild. 15.**
man uttereth thus; He esteemeth this
life of ours to bee but a playgame, and
therefore careth not how hee liveth,
wherein hee spend and passe over
his time. And this of the man whom
the Scripture calleth vaine.

But now, for the sober, wise, and
discreet, of whom it is written, The
way of life is upon the learned, to the **Prou. 15.**
end hee may decline from the lowest
hell: they are far from so great folly,
as to imagine that no account shall bee
demanded of our bring in this world;
for that they have read, That God
shall bring into judgement whatsoe- **Eccles. 11**
uer is done, for every fault that is com- **and 12.**
mitted. And the Christian man know-
eth further, by the mouth, and assevera-
tion of his Saviour and Redeemer, that
he shall bee accountable for every idle
word that hee mis-uttereth: and finally **Mat. 12.**
there is no man that is either of rea-
son

son, or conuersant in the writings and Testament of the Creator; but remember well, that among all other imitations, whereby the wicked man is said to prouoke Gods patience to indignation, none is more often repeated or more grievously taken, than that hee said in his heart, God will

Psa. 94.3 aske no account.

and 141. With these men then alone shall be my speech in this present Chapter who have a desire to discharge wth this account. For attaining where (truely) I can give no better counsell instruction, or advice, then to doe in this case, as a good Merchants Factor is wont to doe, when hee arriveth in forraine Countries, or as a Souldier or Captaine, sent by his Prince in some great exploit, is accustomed when hee commeth to the place appointed, that is, to welgh and consider deeply for what cause hee came thither? why hee was sent? to what end? what to attempt? what to prosecute? what to performe? what shall be expected and required at his hands (upon his returne) by him that sent him thither. For these cogitations (without all doubt) shall stir him up to attend to that for which he came, and not to employ his time in

Why man was created.

impertinent affaires. The like would counsaile a Christian to put in vre, concerning the case proposed, and to demand of himselfe betwene God and his conscience, why & wherefore, and to what end hee was created and sent hither into this World? what to doe wherein to bestow his daies, &c.

And then shall he find, that for no other cause, matter, or end, but onely to serve God in this life, and by that service to enjoy heaven, and everlasting salvation in the life to come. This was the condition of our Creation, as *Moses* well expresseth; and this was the consideration of our Redeeming fore-told by *Zachary*, before wee were yet Redeemed; That wee being delivered from the hands of our enemies, should serve God in righteousness and holynesse all the dayes of our life.

Of this consideration doe ensue two Consequents to bee observed. Whereof the first is, that seeing our end and finall cause of being in this world, is to serve God, and so to work our owne salvation with feare and trembling; what ever thing wee doe, or bestow our time in, which either is contrary or impertinent, or not profitable to this end, (though it

Gen. 17.

Luke 2.

were to gaine kingdomes) it is vanity and lost labour, and will turne in time to griefe and repentance, (if we change not our course) for this is not the matter for which wee came into this life, nor whereof we shall be demanded an account, except it bee to receive iudgement and punishment for the same.

Secondly, it followeth of the same consideration, that seeing our onely businesse and affaires in this world, is to serve our Maker, and save our own soules, and that all other earthly creatures are put here to serve our use, to that end onely; wee should for our part bee indifferent to all these creatures, as to riches or poverty, to health or sicknesse, to honour or contempt, to little learning or much learning, and we should desire onely so much of little of either of them, as were best for us, to the attainement of our said end and Butte pretended; that is, to the service of God, and the weale of our soules. For whosoever desireth, seeketh, loveth, or useth these creatures

How each man more then for this, runneth from it may take heed for which he cometh hither.

a scantling By this then may a careful Christian ling of his make some scantling of his own estate with God, and make a con-

own
estate.

Why man was created.

sure, whether hee bee in the right way or no. For if hee attend onely or principally to this end, for which he was sent hither; if his cares, cogitations, studies, endeavours, labors, talke, conversation; and other his actions, be runne upon this matter, and that hee careth no more for other Creatures, as honours, riches, learning, and the like, then they are necessary unto him for this ende that hee pretendeth if his dayes and life bee spent in this study of the service of God, and procuring his owne salvation, in earnestnesse, feare and trembling, as **Phil. 2.** the Apostle adviseth him; then hee is (doubtlesse) a most happy man, and shall at length attaine to the Kingdome which hee expected. But if hee find himselfe in a contrary case and course; that is, not to attend indeed to this matter for which onely hee was sent hither, nor to have in his heart and study this service of God, and enjoying heaven, but rather some other vanity of the world, as promotion, wealth, pleasure, sumptuous apparel, gorgeous buildings, beauty, favour of Princes, or any other thing else, that appertaineth not unto this end. If hee spend his time about these things, having his cares and cogitati-

Why man was created.

ons, his talke & delight more in those things, then about the other great business of, possessing Gods eternall kingdome, for which hee was made & placed in this world: then is hee (I assure him) in a perillous way, leading directly to perdition, except hee alter and change his course. For most certaine it is, that whosoever shall not attend unto the service hee came for, shall never attaine the reward assigned and promised to that service.

And for that the most part of this world, not onely of Infidels, but also Christians doe run amisse in this point, and doe not take care of the affaire and business, for which alone they were created and placed here: hence it is that Christ and his holie Saints, both before and after his appearance in the flesh, have spoken hardly and severely of the very small

Mat. 7. & number that shall be saved, (even among Christians) and have uttered

Luke 13. certaine speeches which seeme very rigorous to flesh and blood, and such as are most touched therein scarce credible, albeit they most be

Iamts 4. fulfilled. As among other things,

Mat. 19. a Lover of this world cannot be

Mark. 10. seed: that rich men doe enter as hardly into Heaven as a Camell throug

*W*hy man was created.

needles eye, and the like. The reason of which manner of speeches do stand in this, that a rich man or worldling, attending with all his industry to heape up riches (as the fashion is) cannot attend, (nor ever doth) to that for which he came into this world, and consequently can never attaine heaven, except God worke a miracle, and thereby doe cause him to spend out his riches to the benefite of his soule, (as sometimes hee doth) and so doe lessen the Camell in such sort as hee may passe the needles eye. Whereof we have a very rare example in the Gospell, of *Zacharias*, who being a very rich man, did presently upon the coming of Christ into his house, (but much more as appeareth into his heart by faith) resolve himselfe to change his former course touching riches, and at one blow to begin with all, give away halfe of all hee possessed to the poore; and for the rest made Proclamation, that whosoever had received any wrong at his hands (as commonly many doe by them that are rich) hee should come and receive thereof times as much amends; by which almes and restitution, he was delivered from the Camels gib or bunch on his backe, that letteth his passage

Luke 19

A perfect
example
of a good
conversion.

Math 19

Mark 10

passage thorough the needles eye. And this extraordinary favour and grace hee received, by the fortunate presence of his most blessed and bountifull guest, who had signified before in another place, that himself was able to draw the Camel, as he should passe the needles eye, for that the things which are impossible with man, are possible with God.

But to leave this, and to goe forward in our former purpose, no marvelle it is, if in the world abroad, few be saved, seeing that of thousands scarce one doeth account of his finnes, which of all other is the chief and principall. Consider you the multitude of all sorts of people upon earth, and see what their traffique and negotiation is? See whether they treate this affaire or no? See wherein their care, study, and cogitation consisteth? How many thousand find

**The
wrong
course of
the world**

you in Christendome, who spend not one houre of foure and twenty, nor one halfe day in forty, in the service of God, or businesse of their soule? How infinite have you, that breake their brailes about worldly commodities, and how few that are troubled with this other cogitation? How many find time to cate, drinke,

leepe.

by man was created.

stepe, disport, decke and trim themselves to the view of others, and yet have no time to bestow in this greatest businesse of all other businesse?

How many passe over whole daies, weekes, moneths, and yeares, (and finally their whole life time) in hunting, hunting, and other pastimes, without regard of this important affaire? How many miserable women have you in the world, that spend more dayes in one yeare, in pricking up their apparell, and adorning their carcase, then they doe hours in prayer for the space of all their life? And what (alas) shall become of this people in the end? What will they doe or say at the day of account? what excuse will they alledge? what way will they turne them?

If the Merchants-factor which I mentioned before, after many yeeres spent in forraine Countries upon his Masters expences, should returne at length and give up his accounts, of so much time and money spent in singing, so much in dauncing, so much in fencing, so much in courting, and the like: who would not laugh at so fond a reckoning? But being further demanded by his Master, what time hee had bestowed

A comparison expressing the vanity of our occupations

Why man was created.

upon the Merchandize and affaires
for which hee was sent: if the man
should answere that hee had no les-
sure to thinke upon that thing, for
the great occupation which hee had in
the other; who would not esteeme
him worthy of all punishment and
confusion? And much more shame &
confusion no doubt shall they sustaine
at the last dreadfull day in the face &
presence of God and all his Angels,
who being sent into this world to
trafficke for so rich a Merchandize
in the kingdome of heaven, have neg-
lected the same, and have bestowed
their studies upon the most vaine
trifles and follies of this world, with-
out cogitation or care of the other.

Mat. 16.

Psal. 4.

Ierem. 2.

**A compa-
rison.**

O Yee children of Adam, saith the
spirit of God, why love yee so vanity,
and seeke after lies? why leave you
the Pountaine, and seeke after Cester-
nes? If a golden game of inestimable
value, should be proposed for such as
would run, and could win the same,
and when the course or race were be-
gun, if some should step aside and fol-
low flies or feathers that passed in
the aire, without any regard of the
prize and goale proposed, who would
not marvaile and take pittie of their
folly? Even so is it with men of this
world.

Why man was created.

world, if wee beleeve S. Paule, who 1 Cor. 9.
saith that wee are all placed toge-
ther in a course or race, and that the
kingdome of heaven is propounded
unto us for the game or prize, but e-
very man (saith) hee arriveth not thi-
ther; and why? For that most men
doe step aside, and leave the Marke.
Most men doe runne awry, and doe
follow feathers up and downe in the
air: most men do pursue vanities, and
do weary themselves out in the pur-
suit thereof, untill they can neither
stand nor goe, nor move their limbes a-
ny further, and then for the most part
it is too late to amend their folly,

Will you heate the lamentations Wisd. 5.
of such unfortunate men? These are The com-
their owne words recorded by Scrip- plaint of
ture. We are wearied out in the way world-
of iniquity and perdition, and the ling in
way of God have wee not knowne. the end of
What profit have wee received of all their life.
our pompe and pride, and vaunting
riches? what good have they done
us? They are now past away as a
shadow, and as a messenger that ri-
deth in poste, and wee are consumed
in our owne iniquities.

This is the lamentable complaint
of such men as ran awry, & followed
a wrong course in their actions of this

Why man was created.

**The fond
judgement
of the
world.**

Wisd, 5.

life. These are they, who pursued riches, honour, pompe, and such like vanities; and forgate the great and weighty busines for which they were sent. These are they, who were esteemed happy men in this world, and thought to run a most fortunate course in that they heaped much riches together; advanced themselves & their families to great dignities, became gorgeous, glorious, and dreadfull to others; and finally, obtained whatsoever their lust and concupiscence desired. This made them seeme blessed to worldly cogitations, and the way wherein they ran to bee most prosperous and happy. And I make no doubt, by experience of these our times, but they had admirours and envious in great abundance, who burned in desire to obtaine the same course. And yet when I heare their complaint in this place, and their owne confession, wherein they say expressly; We senselesse men did erre from the way of truth: When I consider also the addition of Scripture, *Talis diximus in inferno*: They spake these things when they were in hell; I cannot but esteeme their course for most miserable, and condemne wholly the judgement of flesh in this affaire.

Where.

Why man was created.

Wherefore my deare brother, if thou
be wise, yeeld not to this deceit of
worldly lips and tongues, that use to
besee and sanctifie such as are in most **Psal. 10.**
danger, and neereſt to perdition. Leane
rather to the ſincere counſell of S. Paul **Gal. 6.**
who willethe thee to examine upright-
ly thine owne workes and wayes, and
ſo to judge of thy ſelfe without deceit.
If thou walke the way of Babylon,
moſt certaine it is, that thou ſhalt ne-
ver arrive at the gates of Ieruſalem, ex-
cept thou change thy courſe.

Oh my Brother, what a griefe will
it bee unto thee, when after long la-
bour and much toyle thou ſhalt finde
thy ſelfe to have gone awry? If a
man had travailed but one whole
day, and thereby made weary, ſhould
underſtand at night, that all his la-
bour were loſt, and that his whole
journey was out of the way: it would
bee a marveillous affliction unto him,
(no doubt) albeit no other incon-
venience were therein, but onely the
loſſe of that dayes travaile, which
might bee recovered and recompen-
ced in the next. But if beſides this,
his buſineſſe were great, if it lay upon
his life to bee at the place whither he
goeth, at a certaine houre; if the
loſſe of his way were irrevocable;
if

Why man was created.

if the punishment of his error must be death and confusion, and himselfe were so weary that hee could stirre no one foot further; imagine then what a grievous message this would be unto him, to heare one say; Sir, you are amisse, your labor is lost, and you have travelled wholly beside your way.

So then will it bee unto thee (my soule) at the day of death, and separation from my body, if in this life thou attend not to thy salvation for which thou wert created, but shalt passe over thy dayes in following of vanities. Thou shalt find thy selfe astray at the end of thy journey, thou shalt find thy selfe weary, and enforced to say with those miserable damned spirits, I have walked hard and craggy wayes, for that indeed the way of wickednesse is full of thornes and stones, though in shew it be covered with faire grasse, and many flowers. Thou shalt find at that day that thou hast lost thy labour, lost thy time, lost all opportunity of thine owne commodity. Thou shalt then finde thy error to bee unrecoverable, thy danger unavoidable, thy punishment insupportable, thy repentance unprofitable, and thy griefe, sorrow, and calamity inconsolable.

Oh,

Why man was created.

Oh, he that could behold and feele
the inward cogitations of a worldly
mans heart at thar instant, after all
honours and pleasures were past,
doubt but hee should find him of a
wiser judgement and opinion in
things, then hee was in the ruffe and
heat of his jolity. He doth well per-
ceive then the fondnesse of those tri-
les which he followed in this life, al-
tho it were to make himselfe a Mo-
narch. If a man did know the cogita-
tion that King *Alexander* the great
had, when of poison he came to die
after all his victories and incredible
prosperity: if we knew the thoughts
of *Iulius Caesar*, at the day of his
murder in the Senate-house, after the
Conquests of all his enemies, and sub-
jection of the whole world to his
owne only obedience, we should well
perceive, that they tooke little plea-
sure in the wayes they walked, not-
withstanding they were esteemed
most prosperous and happy men of
this world.

Iosephus the Iew, recounteth two
very rare examples of humane felici-
ty in *Herod* the first, and *Agrippa* his
Cousin, whereof the one by *Anthony*
the Triumvir, and the other by *Caligula*
the Emperour, (both of them be-

ing

Ioseph lib.
14. 15. et
18. de an-
tig. Iud. et
lib. 2.

Proofer of Christianity.

* For en-
vy onely
of *Agrippa*
as his for-
tune *Her-*
odias did
ruine her
selfe and
her hul-
band as *Io-*
sephus
saith *I. 28*
anti. Cap.
8, 9. 15.
Her Hus-
band was
Herod An-
tipas, that
slew *Iohn*
Baptist,
and his
son so *He-*
rod the
first.

being otherwise but private Gen-
tlemen, and in great poverty & mis-
ery when they fled to Rome) were ex-
alted upon the sodaine to unexpected
great fortune, and made rich Mo-
narchs and glorious Potentates. They
were endued (at severall times) with
the kingdome and Crowne of Iury, &
that in such ample sort, as never any
of that nation after them had the like.
For which cause they were called in
the Hebrew story (for distinction sake)
Herod the great, and *Agrippa the great*.
They ruled and commaunded all
their dayes, they wanted neither sil-
ver nor gold, neither pleasures nor pa-
stimes, neither friends nor flatterers.
And besides all these gifts of fortune,
they abounded also in ornaments, and
excellency of body & wit. And all this
was increased & made the more admi-
rable, by reason of their base & low
estate before, in respect whereof, their
present fortune was esteemed for a per-
fect paterne of most absolute felicity.

This they enjoyed for a certaine
space, and to assure themselves of the
continuance, they bent all their cares,
cogitations, and studies, to please the
humours of the Romane Emperors, &
their Gods, and Authors of all their
prosperity and felicity upon earth, in
respect

Why man was created.

respect of whose favours, (as *Iosephus* saith) they cared little to violate their owne Religion of the Jewes, or any thing else that was most sacred. And this forsooth was esteemed of many a most wise, politicke, prosperous, & happy course. But what was the end and consummation of this their pleasurable race

First *Herod* fell sicke of an incurable and loathsome disease, and was tormented in the same with so many terrors and horrible accusations of his Conscience, as hee pronounced himselfe to be the most miserable afflicted creature that ever lived; and so calling one day for a knife to pare an Apple, would needs have murdered himselfe with the same, if his name had not bene stayed by them that stood by. And for *Agrippa*, *Iosephus* reporteth, how that upon a certaine day which hee kept festivall in *Cesaris*, for the honour of *Claudius* the Roman Emperour, when hee was in his most extreame Pompe and jollity, in the middelt of all his Peeres, Nobles, and Damofels, coming forth at an houre appointe, all glittering in Gold and Silver, to make an Oration unto the people; his voyce, gestured countenance, and apparell so pleased, as the people

This *Herod* was called *Alexandria*, and slew the Infants in *Beethlem*. Math. 2.

began

Why man was created.

S. Luke
saith hee
was stro-
ken by
Gods An-
gell, Acts
12.

began to cry (being solicited there-
unto by some flatterers) That it was
the voyce of God , and not of man.
Wherein Agrippa taking pleasure and
delectation , was strooken presently
from Heaven with a most horrible
putrification of all his body , whereof
he died, repeating onely to his friends
these words in the midst of his tor-
ments. Behold yee me, that do seeme
to you a God, how miserably I am en-
forced to depart from you all.

Now then would I demand of
these two unfortunate men, who laying
aside all the care of God and religion,
did follow the preferments of this
world so freshly, and obtained the
same so luckily: how they liked of
this their course and race in the end.
truely I doubt not, but if they were
here to answer for themselves, they
would assure us, that one houre be-
stowed in the service of God, an of
their salvation, would more have com-
forted them at the last instant, then
all their labours and travailes which
they tooke in their lives for pleasing
of Emperours, and gathering the grace
and good liking of mortall men.

Use then, (O Christian) use this ex-
perience to thy commodity; use it to
thy instruction, use it to thy forewar-
ning.

Why man was created.

That which they are now, thou shalt be shortly, and of all follies it is the greatest, not to profit or flee from danger by the example of other.

The difference betweene a Wise man and a Foole is this, that the one wouldeth for a mischief while time serveth, and the other would doe it, when it is too late. If thou mightst see now the state and case wherein thy poore heart shall bee at the last day, for neglecting the thing, that of other it should have studied and thought upon most, thou wouldst take from thy meate, and sleepe, and other necessities, to repaire that is past; Hereunto hast thou time to reforme thy course of life, if thou be willing, which is no small benefit, if all were known. For in this sense (no doubt) it is most true, which the Wise-man saith; That better it is to bee a living Dog, then a dead Lyon. For that while the day time of thy life endureth, all things amisse may easily bee amended; But the dreadfull night of death will overtake thee shortly, and then shall there bee no more space of reformation.

Oh that men would bee wise, and fore-see things to come, saith one Prophet. The greatest wisdom in the world

Eccle. 9.

Ioh. 9.

Deut. 32.

Why man was created.

- world (deare brother) is to looke and attend to our Salvation : for as the Scripture saith most truely : Hee is a wise man indeed, that is wise to his owne soule: And of this wisdom is written in the very same Booke, spoken by her selfe; In me is the grace of all life and trueth, and in me is the hope of all life and vertue. In most actions, and humane wisdom, we see that the first and chiefeest circumstance is, to regard well and consider the end. And how then doe we omit the same in this great affaire of the Kingdom of Heaven? If our end bee Heaven, what meane wee so much to affect ourselves to earth? If our end bee God, why seeke wee so greedily the worlds favour of men? If our end be the salvation and eternity of our soule, why doe wee follow vanities and temporalities of this life? Why spend you your money and not in bread? saith God by the mouth of Esay. Why bestow ye your labor on things that will not yeeld yee saturity? If our inheritance bee that wee should raigne as Kings, why put wee our selves in such slavery of creatures? If our birth allow us to feede of bread in our Fathers house, why delight we to eate huskes, provided for the Swine?

Ecc. 37.

Ecc. 24.

Esay 55.

3 Thes 2

Ephes. 1

Why man was created.

And but alas, we may say with the wise-
as the man in the Scripture, *Fascinatiō nuga-*
lee nā estis obscurat bonā. The bewitching
to his worldly trifles, doe obscure and hide
some from the things that are good and
re, and so full for our soules? O most
gratious enchantment. But what,
is it all this excuse us? No truly, for the
spirit of God hath left recorded,
Populus non intelligens vapulabit. The
people that understandeth not, shall
be beaten for it. And another Pro-
phet to the same effect pronounceth,
this people is not wise, and therefore
that made them shall not pardon
them, neither shall hee that created
them, take mercy on them. It is writ-
ten of fooles, *Ventum seminabunt, &*
turbinem metent. They shall sow and
cast their seede upon the windes, and
shall receive for their harvest, nothing
else, but a storme or tempest. Where-
by is signified, that they shall not
only cast away and loose their la-
bours, but also be punished for the
same.

Wisd. 4.

Hosea 4.

Esaie 28.

Consider then I beseech thee my
deare brother attentively, what thou
wilt doe or say, when thy Lord shall
come at the last day, and aske thee an
account of all thy labors, actions, and
times spent in this life, when he shall
require

A profit-
table fore
warning.

Why man was created.

Mat, 25. require a reckoning of his Talents lent unto thee, when hee shall say, as he said to the Farmer or Steward in the Gospell, *Redde rationem villitacionis tue*, Give account of thy Stewardship and charge committed unto thee.

Luk, 16. What wilt thou say, when hee shall examine, and weigh, and try thy doings, as gold is examined and tryed in the furnace, that is, what end they had? whereto they were applied? what glory of God? to what profit thy soule? what measure, weight and substance they beare?

Baltazar King of Babylons, sitting at his banquet merry upon a time, espied sodainly certaine fingers without a hand, that wrote on the Wall, right over against his Table these 3 Hebrew words, **MENE, THEKEL, PHARES**, which words, *Darius* interpreted in three sentences unto the King in this manner, *Mene*, God hath numbred thee (*Baltazar*) and thy kingdome; *Thekel*, he hath weighed thee in the Gold-smiths ballance, and thou art found too light; *Phares*, for this cause hath hee divided thee from thy kingdome, and hath given the same to the Medes and Persians.

Oh, that these three most golden & most significant words, engraven

Why man was created.

The Angell upon Baltazars wall,
were registred upon every dore and
gate in Christendome, or rather im-
printed in the heart of each Christi-
an, especially the two first, that im-
port the numbering and weighing of
our actions, and that in the weights
& ballance of the Gold-smith, where
every graine is espied that wanteth.
And if Baltazar's actions, that was a
Gentile, were to bee examined in so
nice and delicate a paire of ballance
in their tryall, and if he had so severe
sentence pronounced upon him, that
hee should bee divided from life and
Kingdome, as hee was the same night
following, *Qui inventus est minus* Daniel 5.
weight, for that he was found to have
lesse weight in him then hee should
have; what shall wee thinke of our
selves that are Christians, of whom
it is written above all others; I will
search the finnes of *Ierusalem* with a Soph. I.
candle?

What shall wee expect, that have
not onely lesse weight then wee should
have, but no weight at all, in the
most of our actions? what may such
men (I say) expect but only that most
terrible threat of division made to
Baltazar (or rather worse, if worse
may bee) that, is to bee divided from
God

Why man was created.

God and his Angels from participation of God and our Saviour; from Communion of Saints; from hope of our inheritance; from our portion Celestiall, and life everlasting: according to the expresse declaration made hereof by Christ himselfe, in these words to the negligent servant: The Lord of such a servant shall come at a day when hee hopeth not, and at an hour that he knoweth not, and shall divide him out, and assigne his part with hypocrites, where shall be weeping and gnashing of teeth.

Math. 24.

Wherefore (deare Brother) to conclude this Chapter, I can say nothing more in this dangerous case, where the world so runneth awry, but only exhort thee (as the Apostle doth) not to conforme thy selfe to the common error that leadeth to perdition. Fall at length to some reckoning and account with thy selfe, and see where thou standest, and whither thou goest. If hitherto thou have wandred and gone astray, bee sorry for the time lost; but passe no further. If hitherto thou have not considered the weightinesse of this affaire, serve thy selfe of this admonition, and remember that it is written, That a wise man profiteth by every occasion. Esteem

Prou. 6.

Proofer of Christianity.

resolution in this one point; the best message that ever shall passe through thy hands in this world, although thou wert a Monarch and Ruler of ten worlds together. And finally, will end with the very same words wherewith the wise-man concludeth **Eccl. 12** the whole booke. Feare God and observe his commandements, for this is every man. That is, in this doth all every man consist: his ende, his meaning, his life, and cause of being; that hee feare God, and direct his actions to the observance of his commandements; for that without this, he is no man in effect, seeing that he loseth all benefit, both of his name, nature, redemption, and creation.

THAT THE SERVICE
which God requireth of man in
this present life, is Religion.

*With the particular confirmations of
Christian Religion, above all o-
ther in the world.*

CHAP. IIII.

Having proved in the former
Chapter, that there is a God
which created man; and that
man

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man in respect thereof, and of other benefits receiued, is bound to honour and serue the same God, the question may be demanded in this place, what service it is that God requireth wherein it doth consist? Whereunto the answer is bricfe and easie; that is religion; which is a vertue that containeth properly the worship and service that we owe unto God: even as Piety is a vertue, containing a duty that Children doe owe unto their Parents; and Observance another vertue, that comprehendeth regard, that schollers and seruants beare unto their masters. In respect of which comparison and likeness betweene these vertues, God saith by a certaine Prophet; The sonne honoureth his his Father, and a seruant his master, if then I be a father, what is my honour? If I be a master, what is my feare?

Mal. I.

The acts of Religion are diuers and different; some internall, as deuotion and prayer; some other externall, as adoration, worship, sacrifice, oblations, and such like, that are declarations, and protestations of the internall. It extendeth it selfe also to the lifting up and putting in of the acts and operations of other vertues for the seruice

Prooves of Chistianitie.

God: in which sence Saint Iames James I.
maketh it pure and unspotted Religi-
on, as to visite Orphanes and Wid-
owes in their tribulation, and to
keepe our selves undefiled from the
wickednesse of the world. Finally,
howsoever some Heathens doe use this
word Religion, to some other signifi-
cations, yet (as S. *Augustine* well no-
teth) the use thereof among the faith-
full hath alwaies beene, to signifie
thereby, the worship, honour, and ser-
vice, that is due unto God, so that if
in one word, you will have it declared
what God requireth of man in this
life; it may be rightly said, that all
standeth in this, that he be religious.

Hereof it proceedeth, that what-
soever sort, or sect of people in the
world professed reverence, honour, or
worship to God, or to Gods, or to a-
ny divine power, essence, or nature
whatsoever; were they Iewes, Hea-
thens, Gentiles, Christians, Turkes,
Moores, Heritiques, or other, they
did alwayes call their said profession
by the name of their Religion. In
which sence also, and signification
of the word, I am to treat at this
time of Christian Religion; that is,
of the substance, forme manner and
way, revealed by Christ and his A-
postles

postles unto us of performing our dutie and true service towards God. Which service is the first point necessary to bee resolved upon, by him that seeketh his salvation, as in the Chapter that goeth before hath beene declared. And for obtaining this service and the true knowledge thereof, no meanes uppon earth is left unto man, but onely the light and instruction of Christian Religion, according to the Protestation of S. Peter unto the Governours of the Iewes when he sayd; There is no other name under heaven given unto men whereby to be saved, but only this of Christ and of his Religion.

Act, 4,

If you object against me, that in former times before Christs Nativitie as under the law of Moses for two thousand yeares together, there were many Saints, who without Christian religion served God uprightly, as the Prophets and other holy people: and before them againe in the law of Nature, when neither Iewish nor Christian Religion was yet heard of, for more then two thousand yeares; there wanted not divers that pleased God, and served him truly, as Enoch, Noe, Job, Abraham, Isaac, and others. I answer, that al-

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beit these men, (especially the former, that lived under the law of nature) had not so particular and expresse knowledge of Christ, and of his Mysteries, as we have now; for this was reserved to the time of grace (as Saint Paul in divers places at large declareth) that is, albeie they knew not expressly, how and in what manner Christ should bee borne; whether of a Virgine or no; or in what particular sort hee should live and die: what Sacraments hee should leave, what way of publishing his Gospel he should appoint, and the like (whereof notwithstanding very many particulars were revealed to the Jewes from time to time: (and the neerer they drew to the time of Christ his appearance, the more plaine revelation was made of these mysteries:) yet I say, all and every one of these holy Saints, that lived from Abraham, untill the comming of Christ, had knowledge in generall of Christian Religion, and did beleeve the same; that is, they beleeved expressly that there should come a Saviour and Redeemer of man-kind, to deliver them from the bondage contracted by the sinne of Adam.

This was revealed straight after their fall, to our first Parents, and Progeni-

Gal 3. 4.

Ephes 3.

Proofes of Christianitie.

Gen. 3.

15.

Apoc. 13.

Acts 15.

Rom. 15.

tors in Paradise: to wit, that by the
Womans seed, our redemption should
be made. In respect whereof, it is said
in the Revelation, that Christ is the
Lambe that hath bin slaine from the
beginning of the world.

And Saint Peter, in the first gene-
rall Councell helde by the Apostles,
affirmeth, that the old auncient Fa-
thers before Christs Nativity, were sa-
ved by the grace of Christ, as we are
now, which Saint Paul confirmeth in
divers places. And finally, the mat-
ter is so cleare in this behalfe, that the
whole Schoole of divines accordeth,
that Faith and Religion in the aun-
cient Fathers, before Christ his appea-
rance, was the very same in substance
that ours is now, saving onely, that it
was more generall, absolute, and con-
fuse, then ours is, for it was of
things to come, as ours is now of
things past and present.

For example, they beleaved that a
redeemer should come; and wee
beleve that hee is already come.
They said, *Virgo concipiet*, a Virgine
shall conceive; and we say, *Virgo
concepit*, a Virgine hath conceived.
They had sacrifices and Ceremonies,
that prefigured his comming for the
time ensuing; wee have sacrifices

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and Sacraments that present his be-
ing for the time present. They cal- Gen 49.
led their Redeemer, The expectation Esay 7.
of Nations; and wee call him now,
The saluation of Nations; and final-
ly, there was no other difference be-
twene the old faith of good men
from the beginning and ours; but on-
ly in the circumstances of time, cleer-
ness, particularity, and of the manner
of professing the same, by outward
signes and Cerimonies. For that in-
stance they beleaved the same re-
deemer that wee doe, and were saved
by the same beleefe in his merits as
wee are. For which cause, *Eusebius*
well noteth, that as wee are called now
Christians, so they were called then
Christi, *Psal. 105* that is, annointed in
prefiguration of the true Christ, in
whom they beleaved, as the first and
head of all other annointed, and who
was the cause and Author of their an-
nointing.

By this then it is most manifest, that
not only now to us that are Christians,
but at all other times from the begin-
ning of the world, & to all other per-
sons and people whatsoever, that de-
sired to have their soules saved, it was
necessary to beleefe and love Christ,
and to profess in heart his Religion.

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For which Consideration, I thought it not amisse in this place, after the former grounds sayd, that there is a God, and that man was created and placed here for his service : to demonstrate and prove also this other principle, that the only service of this God, is by Christian Religion. Wherein albeit I do not doubt but that I shall seeme many, to take upon mee a superfluous labour in proving a veritie which all men in Christendome do confesse ; yet for the causes before acknowledged in the second Chapter, which moved mee in that place to prove that there is a God, that is to say first for the comfort, strength, and confirmation of such ; as either from the enemy may receive temptation, or of themselves may desire to see reason of their beleefe : and secondly for awaking, stirring, or stirring up of others, who either of malice, carelesnesse, sensualitie, are fallen asleepe, and have lost the feeling and sense of their beleefe, (for many such want not in these our miserable dayes) it shall not bee (perhaps) but to very good purpose, to lay together in this place, with the greatest brevitie that possible may bee, the
most

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moſt ſure grounds and invincible evidences, which we have for declaration and confirmation of this matter.

For albeit the Apoſtle Saint *Paul* *Hebr. II.*
declareth the things that we beleeve, *A&S I, 4.*

are not ſuch in themſelves, as may bee made apparant by reaſon of humane arguments: yet ſuch is the goodneſſe and moſt ſweete proceeding of our mercifull God toward us, as hee will not leave himſelfe without ſufficient testimony, both inward and outward, as the ſame Apoſtle in another place hath teſtifie. For that inwardly hee cauſeth the truth of ſuch things as we beleeve, by giving us light, and understanding, with eternall joy and conſolation in beleeving them. And outwardly hee giveth testimony to the ſame, with ſo many conveniences, probabilities, and arguments of credibility, (as Divines doe call them) that albeit the very point of that which is beleeved, remaine ſtill with ſome obſcurity; yet are there ſo many circumſtances of likely-hood, to induce a man to the beleeſe thereof, that in all reaſon it may ſeeme againſt reaſon to deny or miſtruſt them.

This ſhall eaſily appeare by the Treatiſe following of Chriſt and Chriſtendome, and of the foundati-

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ons of our Religion, which shall bee confirmed by so many pregnant reasons, and most manifest circumstances of evident probability, as I doubt not but the zealous Christian shall take exceeding comfort therein, & esteeme himselfe happy, to have a lot in this faith and religion, where he shall see and feele so much reason proove, and conveniency to concurre and shew selfe, for his satisfaction.

And to this effect, it shall bee of meane moment, that I have proove before, the certainty, divinity, and infallible truth of the Jewes Scriptures or old Testament, which writings have received from the Nation the dooth (as it were) professe enmity against us, and the same being written so many ages before the name of Christianitie was knowne in the world: it cannot bee but of singular authority, whatsoever shall bee alleged out of those records for our purpose. And therefore as before in proving our first principle, That there is a God, we used onely the testimony of such Witnesses as could not bee partiall: so much more in this confirmation of Christian Religion, shall we stand onely, either upon the confession of such as are our enemies, or upon the

records

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records of others, who must needs be indifferent in the cause, for that they lived before either cause or controversy in Christianity was knowne or called in question.

My whole purpose shall be then, to make manifest in this Chapter, that Iesus Christ was the Saviour, and Redeemer of all man-kind, fore-promised and expected from the beginning of the world; that hee was the onely Sonne of God, and God himselfe, and consequently, that whatsoever he hath left us in his doctrine and Religion, is true and sincere, and the onely way of salvation upon earth.

For cleerer prooffe and declaration whereof, I will reduce whatsoever I have to say herein, unto three principall heads or branches, according to the order of three distinct times wherein they fell out; that is to say, in the first place shall be considered, the things that passed before the Nativitie or Incarnation of Christ. In the second, the thinges done and verified from that time unto his ascension, which is the space of his abode upon earth. And in the third place such events shall bee considered, as ensued for confirmation of his Deitie, after his departure.

The drift
of this
Chapter.

The prin-
cipall
heads,

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In declaration of which three generall points, I hope by the assistance of him whose cause wee handle, that so many cleare demonstrations shall bee discovered, as shall greatly confirme thy faith (gentle Reader) and remove all occasions of temptation to intidelitie.

How Christ was foretold to Jew and Gentile.

Sect 1.

First then, for such things as passed before Christ appeared in the flesh, and doe make for proove of our Christian Religion, it is to be noted, that they are of two sorts, or at least wise, they are to bee taken from two kinds of people, that is, partly from the Jewes, and partly from the Gentiles. For seeing that Christ was appointed from the beginning, yea, before the world was created, (as Saint Paul affirmeth) to worke the redemption both of Jew and Gen-

Ephes. 1. tile, and to make them both one peo-
1 Tim 2. ple in the service of his Father, Here-
Titus 1. hence is it, that he was fore-tolde
1 Pet 1. and prefigured to both these nations,
Esay 7. 11 and divers fore-warnings were left
Iere 9. 12 among them both, for stirring them

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to expect his comming, as by the consideration following shall most evidently appeare.

The first Consideration.

And to beginne with the Iewes, no man can denie, but that throughout the whole body and course of Scripture, that is, from the very beginning unto the last end of their olde Testament, they had promised unto them a Messias; which is the very same that wee call Christ, that is to say, a person annointed and sent from God, to bee a Saviour, a redeemer, a pacifier of Gods wrath, a Mediator betweene God and man, a Satisfier for the sinnes and offences of the whole world, a Restorer of our innocency lost in paradise, a Master and Instructer, a Law-giver, a Spirituall and eternall King, that should sitte, and rule, and raigne in our hearts to conquer the power and tyranny of Satan, the enemy of mankind, who over-came our first Parents *Adam* and *Eue*, and never ceaseth to assaile us.

The first Covenant to Adam.

This is evident by the first Covenant of all that ever God did make with.

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with man, when he ſayd to Adam our firſt Father in Paradife, In what day ſoeuer thou ſhalt eate of the Tree that is forbidden, thou ſhalt dye.

Which covenant being after broken, on the part of our ſayd Progenitor, he received his judgement, but yet with a moſt benigne promiſe of redemption for the time to come; for thus God ſayd to the divell or Serpent that had deceived him; The ſeede of the Woman ſhall crush thy head, and thou ſhalt lie in waite to hurt his heele. That is, one ſhall proceed in time, of the ſeed of the Woman, who ſhall conquer death and ſinne, (theſe are thy weapons) and ſhall not care for thy temptations, but ſhall tread them under his feet, and this ſhall be Chriſt the Meſſias of the world.

Gen. 3.

*Rabbi
Moſes, Ben
Maimon
in hunc lo-
cum.*

Thus did not onely the eldeſt Jewes and Rabbines underſtand this place, (whatſoever the latter have dreamed that their Meſſias ſhould be onely a temporall King) but alſo the old Chaldy Paraphraſe, (named *Targum Hieroſolimitanum*) expoundeth it plainely in theſe words, applyed unto the Devill that had deceived Adams; They have a certaine and preſent remedy againſt thee (O Devill) for that the time ſhall come, when they

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They shall tread thee downe with
their heeles, by the helpe of the Mes-
sias, which shall be their King.

To Abraham, and Isaacke.

THE same thing is confirmed by
the very same promise, seaven
times repeated and established unto
Abraham, that lived very neere two
thousand yeeres after *Adam*; and
again to *Isaack* his sonne after him, *Gen 12,*
in semine tuo benedicentur omnes gen- *& 18, &*
tes terre. All Nations of the earth *22.*
shall be blessed in thy seed. Which
had beene indeed, but a very small
benediction to *Abraham*, or to the
Iewes after him (that never saw their
Messias actually) if he had beene only
to be a temporall King; And much
lesse blessing had it beene to the Gen-
tiles and all other Nations, if this Mes-
sias of the Iewes must have bin a tem-
porall and worldly Monarch, to de-
stroy and subdue them to the servi-
tude of Iury, as fondly the latter tea-
chers of that Nation doe contend.

Jacobs Prophecie of Christ.

THIS yet maketh the Patriarch
Jacob more plaine, who prophe-
tying at his death of the comming of
Christ, hath these words; The Scep-
ter

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Gen. 49. ter (or government) shall not be taken from the house of Iuda, untill he come that is to be sent, and he shall be the expectation of nations. Which latter words, the fore-named Chaldy Paraphrase, as also great Onkelos, both of singular authoritie among the Iewes, doe interpret thus; *Deus Christus seu Messias veniat, &c.* Untill Christ or the Messias come (which is the hope and expectation of all Nations, as well Gentiles, as us that are Iewes) the government shall not cease in the house or Tribe of Iuda. By which sentence of Scripture, and interpretation of the Iewes themselves, we come to learne (besides the promise of the Messias) two consequences in this matter, against the Iewes of latter times. First, that if their Messias must be the hope and expectation as well of the Gentiles as of the Iewes, then can he not be a temporall King to destroy the Gentiles, (as the latter Iewes would have it) but a spirituall King to reigne over them, and to bring in subjection their spirituall enemies for them, (I meane the flesh, the world, and the devill) as all true Christians doe beleeve. Secondly, if the Temporall Kingdome of the house of Iuda, (where

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whereof Christ must come) shall
rise and be destroyed at the com-
ing of Messias, as the Scripture a-
ttesteth: how then can the Iewes
expect yet a temporall King for their
Messias, as most fondly they doe?

But to leave this controversie with
the latter Rabbines, and to goe for-
ward, in declaration of that which
wee tooke in hand, that is, to shew
how Christ was fore-told and pro-
mised to the Iewes: It is to bee noted,
that after the death of Iacob last
mentioned, there is little recorded in
Scripture of the doings of this peo-
ple, during the space of foure hun-
dred yeares, beeing the time of their
bondage in Egypt; but yet the traditi-
on of that Nation teacheth, that as
soone as they were delivered out of
Egypt, and were in the desert, towards
the land of promise, the three sons of
Chore, called *Affir*, *Elkanah*, and *Abi-
asaph*, (of whom mention is made in
the sixt Chapter of Exodus, and other
places) made divers songs and Psalmes
in the praise and expectation of the
Messias to come, and that the ho-
ly men of that time, did solace them-
selves with singing the same: and
that King *David* afterward in the
second part of his Psalmes, beginning
from

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from the forty and one unto the eightie and ſeaven, gathered the moſt part of theſe olde ſongs together, as they are yet to be ſeene in the Pſalma.

Moses propheſie of Chriſt.

BVt Moſes, who lived with the people, and governed them in the wilderneſſe, had a cleere revelation from God of the Meſſias, in theſe words: will raiſe up a Prophet to this people from among their brethren, even
Deut. 18. my ſelfe: and I will put my words in his mouth, and hee ſhall ſpeake unto them all things which I ſhall ordaine unto him: and hee that ſhall reſuſe to heare the word which he ſhall ſpeake unto them in my Name, I will be re- venged upon that man. Which words that they cannot be underſtood of any other Prophet that ever lived after Moſes among the Iewes, but onely of Chriſt, it appeareth moſt manifeſtly and plainely, by the testimony of the Holy Ghoſt; where hee ſaith. And
Deut 34. there aroſe not any other Prophet in Iſrael like unto Moſes, &c,

Dauids Propheſie of Chriſt.

AFter Moſes about foure hundred yeares, enſued David, who for that

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that he was a holy man, and the firſt
king of this houſe of Iudah, out of
whole Linage the Meſſias was to
come, the particulars of this myſte-
rie, were more abundantly and ma-
niſeſtly revealed unto him, then unto
any other. And firſt for aſſurance that
Chriſt ſhould be borne of that ſtocke
and Linage, theſe are the wordes of
God unto him, I have ſworne unto
David my ſervant, I will prepare thy
ſeed for eternitie, and I will build
up thy ſeate to all generations Which
wordes, albeit the latter Iewes will
apply it to King *Salomon*, that was
David's ſonne, and ſo in ſome ſence,
they may ſo be, for that King *Sal-*
omon was a figure of Chriſt to come;
yet properly theſe wordes, and his
Kingdome ſhall ſtand for ever, and
for all eternity, which are ſo often
repeated in this and other places of
the Scripture, cannot bee verified in
Salomon, whoſe earthly Kingdome
was rent and torne in pieces ſtraight
after his death by *Ieroboam*, and not
long after, as it were exſtinguiſhed:
but they muſt needes be underſtood
of an eternall King, which ſhould
come of David's ſeede, as muſt alſo
theſe other wordes of God in the
Pſalmes: Thou art my ſonne, this day
have

Pſal. 89.

2 Reg 7.

3 Reg 5.

1 Chro,

22.

3 Reg. 12

Pſal. 2,

45.

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Pfal. 71.

have I begotten thee, I will give unto thee the Gentiles, for thine inheritance. Which was never fulfilled in *Salomon*, nor in any other temporall King in Iury after him. And much lesse these words which follow. He shall endure with the Sun and before the Moone, from generation to generation. There shall rise up in his dayes peace, untill the Moone be taken away, he shall reigne from Sea to Sea, unto the ends of the world: all Kings shall adore him, and all Nations shall serve him: for that he shall deliver the poor man that had no helper: he shall save their soules, and deliver them from fury, and from iniquity: all Tribes of the earth shall be blessed in him, and all Nations shall magnifie him.

These wordes of Christs eternall Kingdome, and of his enduring to the Worlds ende, of his Vniverfall reigne over Iew and Gentile, of his adoration by all Nations; of his delivery of soules from bondage of iniquity, and finally, of his making blessed all Tribes of the earth: cannot possibly be applyed to any temporall King that ever was among the Iewes, or ever shall be to the worlds end, but onely Christ.

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Jeremies Prophecie of Christ.

This promise made unto *David*,
for Christ to come of his seede,
repeated after his death, by many
prophets, and confirmed by God, as *Iere. 23.*
in *Jeremy*, where God useth these and *138*
words: Behold the dayes come on,
and I will raise up to *David* a just
seed, and he shall reigne a King, and
shall be wise, and shall doe judgement
and justice upon earth. And in his
dayes shall *Judah* be saved, and *Israel*
shall dwell confidently, and this is the
name that men shall call him, Our
God. All this was spoken of *Da-*
vids seed, above foure hundred yeares
after *David* was buried.

Which proveth manifestly, that
the former promises and speeches,
were not made of King *David* for
Salomon his sonne, or for any other
temporall King of *Dauids* line: but
for Christ who was called so particu-
larly, The sonne and seede of *David*:
for that *David* was the first King of
the tribe of *Judah*, and not onely was
Christs Progenitor in the flesh, but al-
so did beare his type and figure in ma-
ny other things,

Proofof of Chriftianitie,

Ezechiels Prophecie of Chrift.

Ezek 34
Chrift is
called
David.

FOR which caufe likewife in the
Propheet Ezechiel (who) lived
about the ſame time that Ieremie
the Meſſias is called by the name
David himſelfe; for thus God ſpake
at that time unto Ezechiel; I will
ſave my flock, nor ſhall they be any
longer left to the ſpoyle, &c. I will
raile over them; One Paſtor, who
ſhall feede them, my ſervant David
ſhall feede them, and ſhall bee
Shepherd and Prince, and I will be
their God, and will make with them
a covenant of peace, &c. In which words not only we
are called Chriftians, but the Iewes
alſo themſelves doe confeſſe
in their Thalmud, that their Meſſias
is called by the name of David, for
that hee ſhall deſcend of the ſeede
David; as by reaſon alſo it muſt
neceſſity bee ſo, for that King David
beeing dead foure hundred yeares be-
fore theſe wordes were ſpoken, (as
hath beene noted) could not now
come againe to feede Gods people or
governe them himſelfe.

Proofes of Christianity.

Prophecie of Esay touching Christ.

in the Prophecie of Esay the Prophet, who lived about a hundred yeares before Ieremie and Ezekiel, had marveilous fore-knowledge of the Messias, and spake of his affaires, and describeth him very particularly, beginning in this manner: In the latter dayes, the Hill of Gods house shall bee prepared upon the toppe of Mountaines, and all Nations, or Gentiles, shall flow to him, and many people shall say, come and ascend unto the hill of the Lord, and he shall teach us his wayes, and we shall walke in his paths, he shall iudge Nations, &c. Which very wordes are also repeated in Micheas the Prophet, and are applyed there, as also here, unto the Messias, and can have no other meaning, by the iudgement of the Iewes and Hebrews themselves. And Esay doth prosecute the same matter afterwards in several Chapters. As for example in the fourth, talking of the same Messias, which before he called the Hill of Gods house, he adde these wordes: In that day shall the issue of the Lord be in Magnificence and glory, and the fruite of the earth in sublimitie, &c.

Esay 2.

Mich. 4.

Esay 4.

Esay.9.

exaltation, to all ſuch as ſhall be ſons
of Iſrael: in which words he calleth
the Meſſias, both the iſſue of God
and the fruit of the earth, for
he ſhould be both God and man.
in the 9 Chapter, he calleth him
theſe termes, Admirable, Counſellor
God, Strong, Father of the future
world, and Prince of Peace.

In the eleventh Chapter, he deſcribeth
himmoſt wonderfully, in theſe
words: There ſhall go forth a branch
of the ſtock of *Jeſſe*, which *Jeſſe* was
Dauids Father, and out of the root
of the branch, there ſhall mount
a flower, and the Spirit of the Lord ſhall
reſt upon him, the Spirit of wiſdom
and of understanding, the Spirit of
counſell and fortitude, the Spirit of
wiſdome and piety; he ſhall not iudge
according to the ſight of fleſhly eyes,
nor yet condemne according to the
hearing of fleſhly eares: but he ſhall
iudge poore men in juſtice, and ſhall
diſpute in equity for the mild men of
the earth. Hee ſhall ſtrike the egyptians
with the rod of his mouth, and with the
ſpirit of his lips ſhall hee ſlay the
wicked man. Juſtice ſhall be the girdle
of his loynes, and faith ſhall be
the band of his reines, &c.

Pſal.71.

Hereto are the words of the Pro
phet

Proofes of Christianity.

wherein truly nothing can be
replaine and evident; then that by
rod or branch of *Iesse*, is ment, the
in *Mary*, who directly descended
the lineage of *Iesse*, and by the flow.
ascending from this branch, must
be understood Christ, that was
of her, and had all those excel-
encies and priviledges above other
men, which *Esay* in this place affig-
eth unto him.

Whose further graces yet, and spe-
ciall divine properties, the same pro-
phet expresseth more particularly in
the Chapter following, where he
saith; He shall for ever overthrow
and destroy death: he shall open the
eyes of the blind, and the eares of the
deafe, he shall not cry nor contend,
nor shall he accept the person of any
man: but in truth shall he bring forth
judgement. He shall not be sorrow-
full nor turbulent, &c.

And finally, in the forty and nine
Chapter, he alledgeth the words of
God the Father unto Christ, touch-
ing his Commission in this sort: It is
no little that thou be unto me a ser-
vant, to raise up the Tribes of *Iacob*,
and to convert unto me the dregs of
Israel. Behold I have appointed thee
also for a light unto the Gentiles, that
thou

Math. 1.
Luke 3.
Acts 13.
Rom. 15.

Esay 49.

Prooſes of Chriſtianitie.

thou bee my ſalvation unto the utter
moſt parts of the earth.

Daniels Prophecie of Chriſt.

And to conclude this matter with
out alleading more Propheſies
for the ſame (which in truth are in
finite throughout the Bible) *Daniel*
that lived in the end of the Captivity
of Babylon, a little before *Aggeus*,
Zecharias, and *Malachias* (who were
laſt prophets, that ever flouriſhed
among the Iewes, almoſt five hundred
yeares before the Nativitie of Chriſt)
this *Daniel* (I ſay) reporteth of him-
ſelfe, that being in Babylon, and
being faſted, worne ſackcloth, and
prayed long unto God, there came
the Angell *Gabriell* unto him at
time of the evening ſacrifice, and
fore-told him not onely of the deli-
verance of the people of Iſrael, from
the captivity of Babylon out of hand,
for that the ſeventy yeares of their
punishment, foretold by *Jeremie*, were
now expired, but alſo hee told him
further, that the time of the Univerſall
deliverance of man-kinde, from
the bondage and Captivie of ſinne,
was now ſhortened, and that after
ſeventie Hebdomades, which as hee
bee ſhewed after, made up the
time that paſſed from the rebuilding

Proofer of Christianitie.

Ierusalem after their deliverance
from Babilon, unto the birth of Christ
there should be borne the Saviour of
the world, and bee put to death for
the Redemption of mankind.

The Angels words are these; I am
come to shew thee, O Daniel, for that
thou art a man of good desires. And
therefore doe thou marke my speech,
and understand this vision. The sea-
venty Hebdomades are shortened up-
on the people, and upon the holy Ci-
ty: to the end peravication may bee
consumed, and sinne receive an end,
to the end iniquity may bee blotted
out, and eternall justice brought in
her place; and to the end visions and
prophecies may be fulfilled, and the
Saints of Saintes anointed. Know thou
therefore and marke, that from the
end of the speech, for rebuilding of
Ierusalem unto Christ the Captaine,
there shall be Hebdomades seaven;
and Hebdomades sixty two; and after
sixty two Hebdomades, Christ shall
bee put to death, and the people
which shall deny him, shall not bee
a people.

I might passe on further to other
Prophees and make no end, if I would
relledge what might be said in this be-
half; for that the ywhole Scripture

Daniel 9.

sent
Christ
should be
sent
sent

Prooves of Christianitie.

runneth all to this one point, to foretell and manifest Christ, by signes, figures, parables, and propheties: for this cause was it principally written. But that which is already spoken shall be sufficient for our first consideration, whereby is scene, that among the Iewes from age to age, Christ was prophesied and foretold, together with the eternity of his Kingdom that should be spirituall.

The second consideration.

**That
Christ
should be
both God
& man,**

NOW followeth there a second consideration of the quality of Christs person, of no lesse importance then the former, and where the latter Iewes doe more differ from us: that is, of the God-head of the Messias promised. If say the latter Iewes or Rabbines, are different herein from us, as also they are in many other poynts and Articles wherein their Ancestors (that were no Christians) did fully agree. For as all Heretiques are wont to doe, that first breake in one poynt, and then in another, from the true Catholique faith of Christ, to follow their traditions; and so doe run on from one to one, making themselves in things as dislike as they can, so

Proofes of Christianity.

ed of that unity, whereunto their
side will not suffer them to returne.
So is it in the generation of this repro-
bate people, who first agreed with us
in all, or most points, touching Christ
to come; and denied onely the fulfil-
ling or application thereof in Iesus
our Saviour: but afterward their un-
gracious off-spring, being not able to
stand in that issue against us, devised a
new plea, and betooke themselves to
a farre higher degree of impiety, af-
firming that we attribute many things
unto Iesus, that were not foretold of
the Messias to come; and among o-
ther, that he should be God: and the
Sonne of God, and the second person
in Trinity, &c.

But herein no doubt these obsti-
nate and gracelesse men, doe shew
themselves both ignorant of their
owne Scriptures, and disagreeing from
the writings of their owne forefa-
thers. For as for Scriptures, it is evi-
dent by all or most of the Prophets,
alleged before, that Christ (or the
Messias must be God) and the Sonne
of God, indued with mans nature;
that is, both God and man. So in
Genesis, where he is called the seede
of the woman, it is apparant that hee
shall be man; and in the same place, Gen, 3.

Proofes of Christianity.

when he is promised to crush the devill, and to breake his head: who can doe this but onely God? Likewise when he is called *Germen Iehova*, the seede of our Lord God, his God-head is signified, as is his man-head also, when in the same place he is named the fruit of the earth. Who can

Esa. 4.

Esay 9. interpret these speeches: That his

Psal. 110. Kingdome shall be everlasting. That

he shall endure till the Moone be raked away, and after, That God begat him before Lucifer was created. That no man can tel or account his generation. That all nations and Angels must adore him. That hee must sit at the right hand of God. And many other such speeches pronounced directly and expressely of the *Messias*: who, I say, can understand or interpret them, but of God, seeing that in man they cannot bee verified? And as for the last of these Testimonies, concerning Christs sitting at his Fathers right hand: Three of our Evangelists doe report that Iesus did blanke many of the learnedst Pharisees, with alledging onely these words of *David*:

Iehova in The Lord sayd unto my Lord, sit at my right hand untill I put thine enemies as thy foot-stools. For, sayd Ie-

Esa. 9. sus, if Christ be *David*s sonne, how did

could call him his Lord? signifying
that albeit the Messias was
the David's sonne, according to his
man-head; yet was he to bee David's
head according to his Godhead. And
doe both Rabbi Iouathan, and the
Antique Commentaries of the He-
brewes interpret this place.

Micah is plaine, And thou Beth-
lehem, out of thee shall proceed a Ru-
ler in Israel; and his going forth is
from the beginning, and from the
layes of eternitie. This cannot be un-
derstood of any mortall man that ever
was or shall be. But yet Esay goeth
further, when he saith: A little child
is borne unto us, and a young sonne is
given unto us; and his principallity is
upon his owne shoulder, and his name
shall be God, the Father of the future
world, or of eternitie: the Prince of
Peace, &c.

In which words we see that Christ
is called God. But if the Iew doe
cavill here, and say, that El or Elohim
the Hebrew words, which we inter-
pret God in this place, may sometime
bee applyed to a creature, as in Exo-
dus, once El signifieth an Angel, and
Elohim at other times, is applyed
to Iudges; then marke this Dis-
course of David touching the Mes-
sias

Proofes of Christianitie.

fiat, to whome hee saith : Thou art
beautifull in forme above the children
of men : grace is spread in thy lips, and
therefore hath God blessed thee for-
ever, &c. Thy seat O God is for ever
and ever : the Rodde or Scepter of thy
kingdom, is the rod of direction, thou
hast loved justice, and hated iniquity,
therefore God, thy God hath anoint-
ed thee with the oyle of joy above
thy parents. Here the Messias is called
God, twice by the same word *Elohim*,
as God his Father is ; and therefore
as the word signifieth twice God,
the one, so must it also in the other.

But to remove all ground of the
Third refuge, touching *El* or *Elohim*, the
proofe are names of God, which may be

Communicated some-times, and
upon some occasions to Creatures,
most apparent it is, that the name
Jehova, which is called *Tetragra-
maton*, and which is so peculiar
to God alone, as never it may be
Communicated to any other ; the
name (I say) which is of such reve-
rence among the Iewes, as they dur-
not pronounce it, but in place there-
of doe reade *Adonai*, that signifieth
Lord, is every where almost in Scrip-
ture attributed unto Christ, namely
where the Latine interpreter hath

Proofoes of Christianitie.

translated Lord: as for example, in
two divers places of *Jeremy*, after the
long description of the *Messias*, which
before I have recited, hee concludeth
thus, *Hoc est nomen quod vocabunt eum, Ier 23,*
Iehova justus noster: This is the name *Ier. 33.*
which they shall call him, Our just *Iehova*.
as the Hebrew hath word for word,
Iehova our justice. And so doe the
ancient Hebrew expositors confesse
upon this place of *Jeremy*, namely,
Rabbi Abba, who asketh the questi-
on, what *Messias* shall be called? And
then he answeres out of this last place
He shall be called the eternall *Iehova*.
The like doth *Misdrach* gather upon
the first verse of the 20. Psalm. And
Rabbi Moses Hadarsan, expounding
a place of the Prophet *Sophony*, Chap.
3. verse 9. concludeth thus; in this *Gen. 41.*
place *Iehova* signifieth nothing else
but the *Messias*.

Whereby appeareth, that as well
in Scripture, as also in the opinion of
old Hebrew expositors, the *Messias*
was to bee true God and man. And
I might alledge many other Testi-
monies of ancient *Rabbines*, if it
were not too long: especially, if I
would enter among the kinde of ex-
positors, whom they call *Cabalists*,
(who are more ancient, and lesse bru-

till then are the other sort, which are termed Thalmudists) should find any clearer and manifest declaration against the Jewes doctrine and error of latter times. And among other for example onely of Cabalisticall expositions, I refer the Reader to the Discourse of Rabbi Haccadosch, which in Hebrew signifieth, the holy Rabbi, and lived not long after Christ, upon the words of *Jeremy* before recited in which, for that he findeth the Messiah to be called *Yehova*, which word in the Hebrew is compounded of the three Letters, *Yod*, *Vau*, and *He*, twic repeated; this Doctour maketh the Discourse by Art Cabalistic, in the manner.

Iere 23.

.14. n50

Even as, saith hee, the Letter *He* in *Yehova*, is compounded of two other Letters, named *Daleth* and *Vau*, as appeareth by their forme, so shall the Messiah, that is signified by this word *Yehova*, be made of two natures, the one divine, and the other humane. And as in *Yehova*, there is twice *He*, and consequently two *Daleths*, and two *Vaus* contained therein, so are there likewise two births, filiations, or child-hoodes in Messiah, the one, whereby hee shall be the son of God, and the other, whereby hee shall be the

the

the Sonne of a Virgin, which Esay call- **Esay 8.**
eth the Prophetesse. And as in Icho-
m, the letter He is twice put, and yet
both Hees doe make in effect but one
letter: so in Messias there shall be two
distinct natures, and yet shall they
make but one Christ.

Thus plaicth this Cabalist upon the
letters of *Iehova* (according to the
manner of their divinitie) and draw-
eth great mysteries, as you see, from
letters ends. In which kind of reason-
ing, albeit we put no ground of strength
at all; yet it is sufficient to shew, that a-
mong the elder Iewes, it was a known
and confessed Doctrine, that Christ
should be both God and man, and
have two natures conjoynd distinct-
ly in one person, which is the same
that we Christians doe affirme.

Nay, I will adde further, and this **The**
is greatly to bee observed, that the **fourth**
selfe-same ancient Iewes, as some al- **proofe.**
so of the latter, doe hold and prove
by Scripture, that Christ shall bee (for
alwayes they speake of the Messias to
come) the very Sonne of God. *Et Ver-*
bum Dei incarnatum, and the word of
God incarnate, or made flesh. And
for the first, that he shall be the Sonne of
God, they prove it out of divers pla-
ces alledged by me before, as for ex-

Prooves of Christianitie.

- Gen. 49.** ample out of Genesis, where the Latine text hath, The Scepter of Iuda shall not be taken away, untill he come that is to be sent. The Hebrew hath, untill *Silo* come, which *Silo*, *Rabbi Kimi* prooveth by a long discourse, to signifie so much as *Fillius eius*, his Sonne, that is, the Sonne of God. The same they proove by the place of *Esay*, where the Messiah is called *Germen Iehova*, the seede or sonne of *Iehova*. Which the Chaldey Paraphrase termieth, The Messiah as of *Iehova*. They proove the same also out of divers Psalmes, where
- Esay 49.** Christ is called plainly the sonne of God, as where it is said; He shall say unto mee, thou art my Father, &c. I will put mine eldest son, more higher than all the Kings of the earth, &c. *Iehova* sayd unto mee, thou art my sonne, this day have I begotten thee.
- Psal 89.** Kill the Son yee Kings and judges of the earth, and happy are they that place their hope in him. Which last words can no way bee understood of the sonne of any man, for that it is written; Cursed is the man that putteth his trust in man. Wherefore *Rabbi Jonathan*, *Rabbi Salemoth*, *Ake Egra*, and others, doe conclude by these and other places which they

Proofes of Christianitie.

alledge, that the Messias must bee the very sonne of God.

The fifth
proofe.

And for the second point, they goe yet further affirming this Sonne to be *Verbum Patris*, the word of God the Father. Which the fore-sayd *Jonathan* in his Chaldy Paraphrase, doth expresse in many Translations; as for example, where *Esay* saith, Israel shall be saved in *Jehova*, with eternall salvation, (which *Jehova* signifieth Christ as all men doe confesse) *Jonathan* turneth it thus; Israel shall be saved by Gods word. So againe, where God saith by *Hosea*, I will save the house of *Judah*, by *Jehova* their God, (which is by Christ) *Jonathan* translateth it thus; I will save *Judah* by the word of their God. In like manner, where *David* writeth, *Jehova* sayd to my Lord, Sit at my right hand, &c. *Jonathan* expresseth it thus; *Jehovah* sayd unto his word, sit at my right hand. So *Rabbi Isack Arama*, writing upon *Genesis* expoundeth this Verse of the Psalm. Hee sent his word and hee healed them, &c. to be meant of Messias, that shall be Gods word. And *Rabbi Simeon* the chiefe of all the *Cabalists* upon these words of *Iob*, I shall see God in my flesh, gathereth, that the word of God shall

Hosea. i.

Psal. 110

Proofes of Christianitie.

shall take flesh in a womans wombe. So that this Doctrine was nothing strange among the ancient Rabbins.

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The blef-
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by an an-
cient Ra-
bbi.

For further confirmation whereof (seeing the matter is of so great importance) consider what is recorded in a treatise called *Zoar*, of high authority among the Jewes, where *Rabbi Simeon*, that was last before allegged, citeth a place out of old *Rabbi Idsa* upon these words, in Deuter. *Yehova* our Lord is one *Yehova*, which words the said ancient *Rabbi Idsa* interpreteth in this manner, by the first *Yehova* in this sentence, (being the incommunicable name of God) is signified, saith hee, God the Father, Prince of all things. By the next words, our Lord, is signified God the Sonne, that is, fountaine of all Sciences. And by the second *Yehova*, in the same sentence, is signified God the holy Ghost proceeding from both. To all which there is added the word (*One*) to signifie that these three are inuisible. But this secret shall not bee revealed untill the comming of the Messiah. Hitherto are the words of *Rabbi Idsa*, reported in *Zoar*, by *Rabbi Idsa*, where also the said *Rabbi Simeon* interpreteth these words of *Esa*. Holy, Holy, Holy, Lord God of *Sabbath*, in this

man-

Proofof Chriftianity.

anner. *Eſay* by repeating three times Holy, ſaith he, doth as much, as he had ſaid, Holy Father, Holy Sonne, and Holy Spirit: which three Holies, doe make but one onely Lord God of Sabbaoth.

Finally, I will conclude this Controverſie betweene the latter Iewes and us, with the authority of learned *Philo*, who lived in the very ſame time with Chriſt, and was ſent Embaſſadour twice to Rome, in the behalfe of his Nation in *Alexandria*: that is, firſt in the 15. yeare of *Tiberius* the Emperour, which was three yeares before Chriſt Paſſion, and the very ſame yeare wherein hee was baptized by *S. Iohn*: and the ſecond time about eight yeares after, to wit, in the firſt yeare of the reigne of *Caligula*. This man that was the learnedſt that ever wrote among the Iewes (after the writers of holy Scriptures ceaſed) made a ſpeciall Booke of the baniſhment of his Countrey-men, where he hath this diſcourſe inſuing.

What time may bee appointed, (ſaith hee) for the returne home of us baniſhed Iewes, it is hard to determine. For by tradition we have, that wee muſt expect the death of an high Prieſt. But of thoſe, ſome die quick-
lie,

The ſixt
proofe.

*Philo lib.
de exili-
bus.*

Proofer of Christianitie.

ly, and some live longer. But I am
of opinion, that this high Priest shall
bee the very Word of God, who
shall be voide of all sinne, both
voluntary and involuntary: whose
father shall be God, and this word shall
bee that Fathers wisdom, by whom
all things in the world were created.
His head shall bee anointed with
Oyle, and his Kingdome shall flourish
and shine for ever.

This wrote *Philo* at that time
when hee little imagined, that
same high Priest, whom hee so much
expected, and the same word of God
whose Kingdome hee describeth, was
now already come into the World.
And this shall suffice for our second
consideration what manner of
Messias the Iewes did expect.

The third Consideration.

NOW in the third place cometh
to be considered, what authority
and power the Messias should have
at his appearance upon earth, and
whether hee should change and abro-
gate the Law of Moses, or no? where
in there is no lesse controversie be-
twene us and the latter Iewes, than
in the former point of his divinity.
For we hold with Saint *Paul*, that

Prooſes of Chriſtianitie,

Law of Moſes was given unto the
Iewes but for a time, to entertaine the
people withall, and by the outward
ſignes and Ceremonies which it had,
(whereof the moſt part of all prefigu- Gal. 3. 1. &
ed Chriſt to come) to be their ſchoole- 4.
maſter and leader to the time of faith,
wherein it ſhould be abrogated, and a
faire more perfect Law ſet downe by
Chriſt in place thereof.

This wee proove firſt; for that the
Law of Moſes was an imperfect
Law, bringing nothing to perfecti-
on, as Saint Paul well noteth. It was
as S. Peter ſaith, a burdenſome Law,
which the Iewes themſelves were not
able to beare for the multitude of
Ceremonies therein contained. It
was a carnall and ſervile Law, con-
ſiſting moſt in the externall. It was a
Law of terror and feare, more then
of love and liberty of the ſpirit. It
was a Law (as I ſayd before) of
ſignes and figures for things to come,
and conſequently to ceaſe, when thoſe
things which it prefigured ſhould
come to bee preſent. It was a Law
peculiar and proper to the Iewes on-
ly, without reſpect of all the reſt of
the World: and the exerciſe there-
of, was allowed onely in the Country
of Iury; and that which is more, it

Heb. 7.

I Cor.
10.

Dent. 15.
Dent. 14.

Proofes of Christianitie.

was not permitted but in one place
onely of that Countrey, that is in
Jerusalem, whither every man was
bound to repaire three times a year,
to wit, at the *Pasche*, at the *Feast*
of, and the feast of *Tabernacles*,
and in that place alone, to make their
sacrifices, and in no other Countrey
or places besides.

Now then reasoneth the learned
Divine, of this Law of *Moses* was
for the Jewes and Iury only, how
could it serve for the time of the
Ps. 138. *Messias*, who was to bee King as
4. of the Gentiles as of the Jewes, as
Esa. 2. 11. to rule all the people in the world, they
should beleeve in him under
this Law? If the exercise of this Law was
allowable onely, and lawfull in *Jerusalem*,
how could it possibly be fulfilled by
Christians that are dispersed
over all the world? as for example
how could they repaire to *Jerusalem*
thrice every year? How should every
woman that should dwell in *England*
or *India*, repaire to *Jerusalem* for
purification after every child-birth
as by the Law of *Moses* they are
commanded to doe.

Most evident it is then, which was

Numb. 8. sayd before, that this Law was
Exod 13. given but to endure for a time. And

Prooves of Christianitie.

As S. Pauls owne words, it was but Heb. 7.

Introductio melioris spei, an introduction to a better hope. It was but an entertainment to that people (which by their being among the Egyptians, were prone to Idolatry) untill Christ should come and ordaine a perfect law. That is, a Law of spirit and internall affection: a Law of love and liberty: a Law that should bee common to all men, serve for all Countreys, times, places, and persons; a Law that should bee written in the bowels of our hearts: a Law that should bee tollerable, easie, sweete, plaine, light, briefe, and flexible, (as well to the poore as to the rich:) a Law (to conclude) that should consist in Charity.

Thus signified Moses, when he said to his people, after hee had delivered the former Law unto them: *The Lord* Deut. 18.
shall raise unto you a Prophet of your owne Nation, and from among your own brethren as my selfe, him shall you heare. As though hee had sayd, you shall heare me untill hee come, that must be a Law-giver as my selfe, and yet of a more perfect Law, and therefore more to bee heard and obeyed. And then hee addeth, *If he soever shall refuse to heare the words of this Prophet, I my selfe will revenge it, saith the Lord God.*

Proofes of Christianity

Dent. 34.

God. Which words cannot bee verified in any other Prophet after *Moses*, untill Christ, for that of those Prophets the Scripture saith, *There arose no Prophet like unto Moses in Israel.*

Which is to bee understood, that they had no authority to bee Law-makers, as *Moses* had, but were all bound to the observation of that Law onely which *Moses* left untill Christ came, whom *Moses* here calleth, A Prophet as himselfe: that is, Law-maker, and exhorteth all men to heare and obey him.

This yet is made more plain by the Prophecie of *Esay*, & the second chapter thereof, who saith, Out of *Sion* shall come a Law, and the word of God out of *Ierusalem*, which cannot be understood of *Moses* law, that had beene published eight hundred yeares before this was spoken, and that from the Mount *Sinai*, and not from *Sion*. But Christ his Law began from *Sion* and *Ierusalem*, and from thence was spread into all the world, Which the same *Esay* foresaw, when talking of the comming of the *Messias* he saith: In that day there shall be an Altar to God in the midst of the Land of *Egypt*. And the title of the Lord at the

Esay 19. end thereof, &c. And God shall bee known.

Proofes of Christianitie.

owne to the *Egyptians* at that day, they shall honour him with sacrifices & oblations. Which words could not be verified in the Law of Moses, for that by that Law, the *Egyptians* could have neither Altar nor Sacrifice, but at Christs comming it was fulfilled when the *Egyptians* were made Christians, and enjoyed both the Altars and Sacrifices that Christians doe use.

The same thing was foretold by God in *Malachy*, where hee saith to the Iewes, & of the Iewish Sacrifices: *I have no pleasure in you, neither will I receive Oblation at your hands. For that from the rising of the Sunne, unto the going downe thereof, my Name is great among the Gentiles, and they doe sacrifice unto me every where, and doe offer unto my Name; a pure oblation, saith the Lord God of hosts.* In which words we see, first a reprobation of the Iewish Sacrifice, and consequently of the Law of Moses, which dependeth principally of that Sacrifice. Secondly wee see that among the Gentiles there should bee a pure manner of Sacrifice, more gratefull unto God then the other was, and such as might be performed in every place of the World, and not to be tyed to one place onely, as the *Mosaicall* Law and sacrifice was.

Mal. i.

And

Proofer of Christianity.

And finally, I will conclude this whole matter, with the expresse words of God himselfe, concerning the Ceremonies and precepts of the old Law, *De diebus precepta non bona & iudicia in quibus non vivent.* gave unto them precepts that were not good, and judgements wherein they should not live. That is, they were not good to continue perpetually, nor shall they live in them for ever, but untill the time by mee appointed, at which time hee determineth more particularly by *Jeremy* the Prophet these words, *Behold the dayes shall come, and I will make a new Covenant or Testimonie with the house of Israel and Iuda: not according to that Covenant which I made with your Fathers when I brought them forth of the land of Egypt.* Where you see, that at the coming of Christ into this world (for of him and his birth, he talketh at large in this Chapter) there shall be a new Testament, containing a different Law from that of the old Testament, which was given to the Jewes at their going forth of Egypt. Thus much then hitherto hath beene shewed, that Christ in all ages was fore-told and promised: that he should be God, and that his authority should

Proofof Christianitie.

ould bee to change the Law of Mo-
se, that was given but for a time, and
to establish a new Law and Cove-
nant, and a new Testament of his
own, that should endure and continue
for ever.

The fourth Consideration.

And albeit these things bee very
wonderfull and sufficient to e-
stablish any mans beliefe in the world
when he shall see them fulfilled (which
shall bee the argument of the second
section) yet resteth not the Scrip-
ture here, but passeth further, and fore-
telleth every particular act, accident,
and circumstance that shall fall out of
importance about the Messias at his
coming, incarnation, birth, life,
death, and resurrection. As for exam-
ple, what particular time and sea-
son hee should appeare, *Gen. 49. verse*
10. That hee should bee borne of a
Virgin, *Esa. 7. verse 14.* That the
place of his birth should bee the towne
of Bethlem, *Micah. 5. verse 1.* That
at his birth all the Infants round a-
bout Bethlem should bee slain for
his sake, *Ier. 31. verse 15.* That the
Kings of the East should come and
adore him, and offer gold, and other
gifts unto him, *Psal. 72. vers. 10.* That
he should be presented by his mother
in

2. 11. 12

2. 11. 14

2. 11. 16

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2. 11. 50

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2. 11. 56

2. 11. 58

Proofes of Christianity.

Luke 2. in the Temple of Ierusalem, *Mal. 3, verse 1.* That he should flee into *Egypt*, and bee recalled thence againe, *Osea 11, verse 2.* That *John Baptist* should goe before him, and cry in the Desert, *Esay 40, verse 3.* That he should begin his owne preaching with all humi-
Mal. 3, verse 1.

After this, that hee should begin his owne preaching with all humi-
ty, quietnesse and Clemency of spi-
rit, *Esay 41, verse 2.* That hee should doe strange Miracles, and heale
Math. 5. diseases, *Esay 29. verse 8. & 35. verse 5.*
Mat. 5. and 61. verse 1. That he should die
Matke 8. all the finnes of the world. *Esay 53.*

Mat. 27. That hee should be betrayed by his owne Disciple, *Psalme 41. verse 10, and 55. verse 14.* and *109, verse 7.* That hee should bee sold for thir-
ty peeces of silver, *Zach. 11. verse 12.*

Mat. 26. That with those thirty peeces, they
and 27. should bee bought afterward a Field
of pottsheards, *Jeremy 32.* That hee

Mat. 21. should ride into Ierusalem upon an Ass
7. before his Passion, *Zac. 9. verse 9.* That
the Iewes should beate his
bushes his face, and defile the sanctu-
ary with spitting upon him, *Esay 50.*

Mat. 26. verse 6. That they should whip
67. and teare his body before they

Luke 22. put him to death, *Esay 53. verse 10.*

Math. 27. *Psalme 38. verse 18.* That they should

Proofes of Christianitie.

to put him to death among theeves and malefactors; *Esay 53. verse 12.* That they should give him Vineger to drinke, divide his apparell, and cast lots for his upper garment, *Mar 28. verse 12, and 22. verse 19.* That hee should rise againe from death the third day, *Psalm 16. verse 19. Osea 6. verse 3.* That he should ascend to heaven, and sit at the right hand of God *Luke 24. verse 26.* His Father for ever, *Psalm 68. vers. 19. Acts 7. verse 55.*

All these particularities, and a number more, were revealed in Scripture touching the *Messias*, some foure thousand yeares, some two thousand, and some one thousand, and the last of all, above foure hundred yeares before Christ was borne. Which if we lay together, and doe consider withall, how exactly they were fulfilled afterward, in the person of Christ, as in the next Section shall be declared; if we adde also to this, that we have received these Prophecies and predictions from a Nation that most of all other doeth hate us, and that the same are to be seene and read in their Bibles, even word for word, as they are in ours: if you hold in memory also, what invincible proofes are alledged before in the
second

Proofes of Christianity.

second Chapter, for the infallible truth and certainty of those Hebrew Scriptures: you shall finde, that hardly any thing can bee imagined for manifestation of a truth before it comes to passe, which God hath not observed in fore-shewing the Messias.

The first Consideration.

And all these considerations touching the Jewes. There maineth somewhat to bee sayd of the Gentiles; who albeit they were to receive their principall knowledge in this affaire from the Jewish Nation, to whom the Messias was first and principally promised, and from whom the Gentiles had to expect both their Saviour, and his Apostles: as also the Scriptures for testimony and witness of them both, and finally all their certaine knowledge and sound understanding in the mysteries of Christ: yet had they also among themselves, some kinde of notice and fore-warning in the matter, which being joyned with that which I have set downe before of the Jewes, and examined at the light of Gods divine Prophecies before alleg'd, it will make very much for confirmation of our Christian verities. And therefore this last consideration

Prooſes of Chriſtianitie.

all bee of the fore-knowledge of Gentiles in this behalfe.

For better understanding whereof, is to be noted, that beſides all knowledge of the Meſſias, that diuers Gentiles might have by the Hebrew ſcriptures, which (as I have ſhewed before) were in the Greeke Language, Chap. 2. diuers ages before Chriſt was borne, or by the inſtruction or conuerſation of the Iewes, with whom many Pagans did live familiarly; there remained three wayes peculiar to the Gentiles, whereby they received ſome underſtanding and forewarning of this great myſtery. The firſt was by Tradition and writing of their Anceſtors. The ſecond by Propheſies of their owne. The third by admoniſhment of their Idols, and Oracles, eſpecially when the time of Chriſts appearance drew neare.

And for the firſt way it is evident, that as the Iewes received diuers things by ſucceſſion from their forefathers, and they againe from Moſes, and Moſes from the Patriarchs, *Iſaac* and *Abraham*, (who was the firſt man from whom that whole Nation proceeded, and in whom they were diſtinguiſhed from all other people in the world:) ſo had

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Proofes of Christianitie.

the Gentiles and other Nations, their succession also of Doctrine, and monuments, even from the beginning, albeit the lower they went, the more corrupt they were, and more obscured in Divine knowledge, by their exercise in idolatry. So wee know, that the Romans had their learning from the Grecians, the Grecians from the Egyptians, and the Egyptians from the Chaldeans, who were the first people that received instruction in divine matters from *Adam*, *Methusalem*, *Noah*, and others of those first ancient Fathers.

*Euseb. in
Chron.*

Now then it is to be considered that by consent of Writers, there were three famous men that lived together in those ancient times, to witte *Abraham*, who descending from *Heber* (was the Father and beginner of the Iewes or Hebrewes) and with him *Iob*, and one *Zoroaster*, that were not of that Linage of *Heber*, but as wee call them for distinction sake, either Heathens or Gentiles, albeit that difference was not then in vre. And of *Iob*, wee know by the testimony of his booke, that hee was a most holy and vertuous man. Of *Zoroaster*, wee know only that he was greatly learned, and la-

Prooves of Christianity

dimonies thereof unto his posterity.

This *Zoroastes* living in *Abraham*'s time, might (by account of scripture) see or speake with *Noe*. For *Abraham* was borne threelcore yeeres, before *Noah* deceased. And *Noah* was borne about five hundred yeeres before *Methusalem* died, which *Methusalem* had lived two hundred and forty yeeres with our first Father *Adam*, and had enjoyed conversation both with God and Angels. And thereby (no doubt) could tell many high and secret mysteries, especially touching *Christ*, in whom all his hope for redemption of his posterity did consist. Which mystrie and hidden knowledge, it is not unlike, but that *Abraham*, *Iob*, *Zoroastes*, and others, who lived at the time with them, might receive at that third hand, by *Noe* and his children; The Jews I meane, *Sem*, *Cham*, and *Iaphet*, who have a had lived before the flood; and had tradition seene *Methusalem*, which *Methusalem* that *Abraham* lived (as I said before) so many yeeres *ham* seene with *Adam*. *ved Sem*

Here-hence it is, that in the writings of *Zoroastes*, which are extant or recorded by other Authors in his name, there bee found very plaine speeches of the Sonne of God, whom
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15. yeeres
in Chaldea.

Proofoes of Christianity.

he calleth *Secundam mentem*, the second mind. And much more is to be seen in the Writings of *Hermes Trismegistus*, (who lived after in Egypt, and received his learning from this *Zoroastes*) that these first Heavily then Philosophers had manifest understanding of this second person of the Trinity, whom *Hermes* calleth, the first begotten Sonne of God, his only Sonne, his Eternall, immutable and incorruptible Sonne, whose Sacred name is ineffable: those are his words. And after him againe, among the Grecians, were *Orpheus*, *Hesiodus* and others, that uttered the like speeches of the Sonne of God: as also the *Platonists*, whose wordes and sentences were too long to repeat in this place. But he that will see them gathered together at large, let him read either *Oppositiones* against *Celsus* the Heathen, written by *S. Cyrill* in his first Booke against *Julian* the Apostata. And this shall suffice for this first way, whereby the Gentiles had understanding of Christ. For the second thing which I mentioned is to be understood, that amongst the Gentiles, there were certaine Prophetesses, or Women Prophets, which were called *Sybille*, and signifieth in the Greeke tongue (the

Proofer of Christianity.

stantius gathereth) so much as ei-
ber Counsellours to God, or Reue-
ers of Gods Counsaile. And these
omen being endued (as it seemeth)
a certaine Spirit of Prophecie,
utter from time to time, (though
such termes as most Gentiles un-
stood them not) most wonderfull
particularities of Christ to come, a-
ing (as it were) wholly with the
prophets of Israel, or rather setting
many things in more plain and
speech then did the other: the
of them beginning her Greeke Of the
eter, in these very words, *Know thy Sybills.*
which is the Son of God, &c. An-
other of them maketh a whole dis-
course of Christ in Greeke verses, cal-
ed *Aerostici*, for that the beginning
of every verse, is by some Letter ap-
ointed in order forth of some one
entence that runneth through the
whole. As for example, the sentence
that passed thorough the beginning of
these Verses which now we talke of,
is this; *Iesus, Christ, Son of God, Sa-
uour, Crosse.* And there were so ma-
ny Verses in the whole discourse, as
there are Letters in this sentence. The
whole argument being of the incarna-
on, life, death, glory, and judgement
of the Sonne of God. And the last

Prooſes of Chriſtianitie.

two verſes of all the matter, are thus,
He that hath bene here deſcribed, by our
Acroſtick Verſes, is an immortal
Saviour, and a King that muſt ſuffer
for our finnes.

And for that theſe Prophecies of
the Sybils, are of merveilous impor-
tance to confirme the verity of our
Chriſtian Religion, and are alledge
often for that purpoſe, by the moſt
grave and learned Fathers of the
Primitive Church: as for example,
Juſtinus the Martyr, in his Apology
for Chriſtians; by *Origen* againſt
Celfus; by *Arnobius* and his Schol-
lers *Laſtantiuſ* againſt the Gentiles;
by *S. Cyrill*, againſt *Iulian* the Apo-
ſtata: by Saint *Auguſtine* in his
Booke *De civitate dei*: by *Eusebius*
and *Conſtantine* the Emperour; and
others: I will ſay ſomewhat in this
place, for the authority and credite
of theſe verſes, leſt any man perhaps
might imagine, (as ſome Gentiles
in old time would ſeeme to doe) that
they were deviſed and invented by
Chriſtians: and the moſt of my prooſes
ſhall bee out of a learned Oracion,
written in Latine by the foreſaid
Emperour, to a Councell of Prelates in
his dayes: wherein hee endeavourth
to ſhew the undoubted authority of
theſe

See this
Orat. in
Euseb. lib.
4. cap. 32.
de vita
Const. at
he end.

Prooſes of Chriſtianitie.

ſe *Sybil*s Prophecies, which he e-
ſteemed ſo much (after diligent ſearch
made for the credit and ſincerity) as
they ſeeme to have bin a great cauſe of
his conſtant zeale and favour in Chri-
ſtianity.

The firſt prooſe for credit of the Sybil's verſes.

Fiſt then hee ſheweth, that theſe
predictions of the *Sybil*s, could
not bee deviſed or fained by Chriſti-
ans, or made after the time of Chriſt
his Nativity, for that *Marcus Varro*,
moſt learned Romane, who lived
moſt an hundred yeares before
Chriſt, maketh mention at large of
the *Sybil*s (who in number, he ſaith
were tenne) and of their Writings,
Countries, and Ages; as alſo of the
Writings, and Authors, that before
his time had left memory of them.
And both hee and *Feneſtella*, (ano-
ther Heathen) doe affirme, that the
Writings of theſe *Sybil*s, were gathe-
red by the Romanes from all partes
of the world (where they might bee
heard of) and layd up with diligence
and great reverence in the Capitoll,
under the charge and cuſtody of the
High Priſt and other Officers, in
ſuch ſort, as no man might ſee or
reade them, but onely certaine Ma-
giſtrates called the *Fiftrine*, and much

Prooves of Christianitie.

lesse might any man come to falsifie or corrupt them.

The second Proove.

SEcondly hee sheweth that *Sibylla Erithrea*, who made the former Acrosticke verses of Christ, testifieth of her selfe, that shee lived about five hundred yeares after the flood of Noe, and her Countrey-man *Apollodorus Erithreus*, and *Varro* doe report, that shee lived before the Warres of Troy, and prophesied unto the Grecians that went to that Warre, that Troy should bee destroyed. Which was more than a thousand yeares before Christ was borne.

Lat.
inst lib. I.
cap. 6.

Cicero.

Cicero also, that was slaine about forty yeares before Christs Nativity, translated into Latine, the former Acrosticke verses, as *Constantine* affirmeth, which translation was to bee seene in his worke, when *Constantine* wrote this Oration; so that by no meanes they could bee devised or brought in by Christians.

The third Proove.

THirdly, hee sheweth that the same *Cicero*, in divers places of his workes besides the mention of these

Acro-

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Acrosticke verses, insinuateth also another Prophecie of *Sibylla*, touching a King that should rise over all the World, where-with himselfe and the Romanes were greatly troubled: and therefore, in one place, after a long invective against his enemy *Anthony*, that should seeme to give credit to that Prophecie, or rather as *Cicero* doth urge against him, would have had the same fulfilled in *Julius Cesar*, *Cicer. lib. 2, de divi. paulo post medium.* he concludeth thus; Let us deale with the Prelates of our Religion, to alledge any thing rather out of the Booke of *Sibylla*, then a King, whom neither the Gods, nor yet men can suffer hereafter to be in Rome.

The like Prophecie of *Sibylla* touching a King, is insinuated by the same *Cicero*, in his first Booke of Epistles to *Lentulus*, to wit, that when the Romanes should restore a King in Egypt by force, then should ensue the Univerfall King that should be Lord over Romanes and all other. Which Prophecie being much urged by *Cato* the Tribune, against the restoring of *Ptolemeus Auletes*, late king of Egypt, that for his evill government was expelled by his Subjects, the matter was thought of such weight by all the Romane Senate; (I meane the se-

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quele of the Prophecies) that whereas otherwise for many respects, they were greatly enclined to have restored the said *Ptolomy*; yet in regard of this Religion (as they called it) they changed their minds. But what? could they alter by this the determination of God? No truely, for soone after King *Ptolomy* perceiving the Senators mindes to be altered, fled secretly from Rome to one *Gabinus*, that was Governour of Syria, and for five millions of gold that he promised him, he was by the force of *Gabinus* restored; and not long after was Christ borne, according to the meaning of the sibill Prophecie.

The fourth Proove.

Fourthly the said Emperour *Constantine* prooveth the authority of these Sibylls verses, for that *Augustus Caesar*, before our Saviour Christ was borne, had such regard of them, that he layd them up in more straighter order then before (according as *Suetonius* a Heathen, in his life reporteth) under the Altar of Apollo, in the hill Palatine: where no man might have the sight of them, but by speciall licence, which licence *Constantine* prooveth that *Virgill* the Poet

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Poet had, for that he was in high fa-
vour with *Augustus*. And therefore
in a certaine Eglogue or composition
of verses, that hee made in praise
of a young child named *Saloninus*,
newly borne to *Asinius Pollio*, *Augu-*
stus great friend (or as other take it)
of *Marcellus* a little boy, that was Ne-
phew to *Augustus* by his Sister. *Octa-*
via, or rather of them both, for adu-
lation of *Augustus* he applieth (I say)
to one or both of the young infants
the whole Prophecie, which hee had
read in the verses of *Sybilla*, touching
the birth of Christ, and of the peace,
grace, and golden world that should
come unto him, upon which subject
he beginneth thus,

*Prima Cum ei venit
iam temporis ætas:
Magnus ab integro
seculorum nascitur ordo:
Iam redit & Virgo,
fedeunt Saturnia regna.*

*Virg
Eglog. 1.
Christi
preordi-
nation.*

That is, Now is come the last age
prophecied by *Sybilla*, called *Cumæa*,
now commeth to bee fulfilled the
great ordinance and providence of
God, appointed from the beginning
of the World, (these were *Sybilla*;
Words).

Prooſes of Chriſtianitie.

wordes) now commeth the Virgine,
and the firſt golden dayes of *Satur-*
nus ſhall returne againe.

Thus much tranſlateth *Virgil* out
of *Sibylla*, touching the eternall deter-
mination of God, for Chriſts com-
ming into this World: as alſo of his
mother the Virgin: and of the infinite
blessings that ſhould appeare with
him. Now enſueth in the ſame Poet,
what *Sibylla* had ſayd for Chriſt his
actuall Nativity.

Chriſts
birth.

Eam nova progenies
cæla demittitur alto:
Chara Deum soboles, &c.

Now a new Progeny or Off-ſpring
is ſent downe from heaven: the deare-
ly beloved iſſue or child of the Gods.
And note here, that *Sibylla* ſaith plain-
ly, *Chara dei soboles*, the dearely belo-
ved Sonne of God, and not of Gods,
but that *Virgil* would follow the ſtile
of his time. And thirdly hee ſetteth
downe out of *Sibylla*, the effect and
cauſe of this Sonne of Gods Nativity,
in this ſort.

Chriſts
auſe of
comming.

Te duce, ſiqua manent
ſcelenis veſtigia noſtri:
Irrita perpetuo
ſoluent formidine terrat.

That is, thou being our Leader or
Captaine, the remnant of our ſinnes
ſhall

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shall bee made voyd, or taken away
and shall deliver the world for ever,
from feare of the same.

These are *Virgills* words translated
(as I sayd) out of *Sibylla*. And now
consider you in reason, whether these
Prophecies might bee applied (as
Virgil applied them) to those poore
children in Rome, or no, who dyed
soone after the flattery of *Virgill*,
without doing good, cyther to them-
selves or to others? Albeit (perhaps)
in this point, the Poet is to be excused,
in that he being not able to imagine
what the *Sibyll* should meane,
made his advantage thereof, in apply-
ing the same to the best pleasing of
Augustus.

These then are the proofes which
Constantine used for the credit and
authoritie of the *Sibyll* Verses. And
of *Sibylla Erithrea* in particular, that
made the *Acrosticke* Verses before
mentioned, of Christs death and pas-
sion, hee concludeth in these words:
These are the things that fell from
heaven into the mind of this Virgin
to fore-tell. For which cause I am
induced to account her blessed, whom
our Saviour vouchsafed to chuse for
a Prophet, to denounce unto the world
his holy providence towards us. And
wee

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wee may conſider in this whole Diſ-
course of *Conſtantine*, for authority
of theſe verſes. Firſt, that hee uſeth
only the Teſtimony of ſuch Wri-
ters, as lived before Chriſt was borne,
or Chriſtians once thought upon.
Secondly that hee uſeth theſe prooſes
to no meaner audience then unto a
Councell and congregation of lear-
ned men. Thirdly, that hee was an
Emperour which uſed them, that is,
one that had meanes to ſee and ex-
amine the Originall Coppies in the
Romane Treafury. Fourthly, for
that he had great learned men about
him, who were ſkilfull, and would
bee diligent in the ſearch of ſuch an
antiquity of importance; eſpecially
Lactantius, that was maſter to his
ſonne *Criſpius*, and who moſt of any
Author, reciteth and confirmeth the

**Lactan-
tius.**

* See *Eufe.* ſaid *Sybillic* Verſes; and *Eusebius*
lib. 4. cap. Caſarienſis, that wrote the Eccleſia-
ſticall Hyſtory, and * Recorded this
Conſt. Oration of *Conſtantine* therein. And

finally, we may conſider, that *Con-
ſtantine* was the firſt publique Chriſ-
tian Emperour, and lived within
three hundred yeares after Chriſt,
when the Records of the Romanes
were yet whole to bee ſcene. He was
a religious, wiſe, and grave Emperour,
and

Prooſes of Chriſtianity.

and therefore would never have be-
lowed ſo much labour, to confirme
ſuch a thing at ſuch a time, to ſuch an
audience, had not the matter beene of
ſingular importance. And thus much
of the ſecond point; touching Pro-
phets among the Gentiles.

*Of the confeſſion of Oracles concer-
ning Chriſts coming.*

There remaineth onely a word or
two to bee ſpoken of the third,
which is, of the confeſſion of Devils
and Oracles, concerning the com-
ming of Chriſt; eſpecially when the
time of his appearance drew neere:
and that they began to foretell his
power and vertue. Wherein, as I
might alledge divers examples, re-
corded by the Gentiles themſelves,
ſo for that I have beene ſome-what
long in the former points, and ſhall
have occaſion to ſay more of this mat-
ter in another place hereafter, I will
touch onely two Oracles of *Apollo*, con-
cerning this matter.

The one whereof, was to a Prieſt
of his owne, that demaunded him
of true Religion and of God: to The firſt
whom he answered thus in Greeke, Oracle.
*O thou unhappy Prieſt, why doeſt thou
aſke*

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me of God, that is, the Father of all things: and of his most renowned King, deere and onely sonne, and of the spirit that containeth all, &c. Alas, that spirit will enforce mee shortly to leave this habitation and place of oracles.

The other Oracle was to Augustus Caesar, even about the very time that Christ was ready to appeare in the flesh. For whereas the sayd Emperor now drawing into age, would needes goe to Delphos, and there learne of Apollo, who should reigne after him and what should become of things when he was dead, to which demand Apollo for a great space would make no answere, notwithstanding Augustus had beene very liberall in making the great Sacrifice called *Hecatomb*. But in the end, when the Emperor began to iterate his sacrifice againe, and to be instant for answere, Apollo (as it were enforced) uttered these strange words unto him. An Hebrew Childe that ruleth over the blessed Gods, commandeth me to leave this habitation, and out of hand to get me to hell. But yet doe you depart in silence from our Altars.

Thus much was Apollo enforced to utter of his owne misery, and of the coming of the Hebrew Roy,

that

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that should put him to banishment. But yet the deceitfull spirit, to hould still his credit, would not have the matter revealed to many. Whereupon *Augustus* falling into a great musing wvith himselfe, what this answer might import, hee returned to Rome, and builded there an Altar in the Capitoll, with this latine inscription (as *Nicephorus* affirmeth,) *Ara primogeniti Dei* : The Altar of Gods first begotten Sonne.

Thus then have I declared, how The coming of Gods Son into the World, was foretold both to the Jewes and Gentiles, by all meanes that possibly in reason might bee devised: that is, by prophecies, signes, figures, ceremonies, traditions, and by the confession of divels themselves. Not only that his coming was foretold, but also why, and for what cause he was for to come; that is, to bee the onely Saviour of the World: to die for the sinnes of all men: to ordaine a new Law, and more perfect Common-wealth. How also he was to come; to wit, in mans flesh, in likenesse of sinne, in poverty, and humility. The time likewise of his appearance was prefigured, together with the manner of his birth, life, Actions

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tions, death, reſurrection, and aſcenſion. And finally, nothing can bee more deſired; for the fore-knowledge of any one thing to come, then was delivered and vttered concerning the Meſſias, before that ever Chriſt or Chriſtians were talked of in the world. Now then remaineth it to conſider and examine, whether theſe particularities, foretold ſo long agoe of the Meſſias to come, do agree in

The arguement of true Meſſias. And this ſhall bee the ſubject or argument of all the reſt of the two Sections our ſpeech in this Chapter.

following.

How the former predictions were fulfilled in our Saviour Chriſt, at his being upon earth.

Seſt. 2.

Albeit in the points before mentioned, which are to be fulfilled in the Meſſias at his comming, wee have ſome controverſie and diſagreement with the Jew, as hath beene ſhewed, yet our principall contention in the all is with the Gentiles & heathen, that beleeveth no Scripture. For in divers of the former Articles, the Jew ſtandeth with us, and for us, and offe-

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offereth his life in defence thereof, as far forth as if he were a Christian. In so much as the Gentile often times is enforced to marvaile, when he seeth a people so extreameley bent one against another, as the Iewes are against Christians: and yet doe stand so peremptorily in defence of those very principles, which are the proper causes of their disagreement.

But thereunto the Iew maketh answer, that this disagreement from us, is in the application of those principles. For that in no wise he will allow, that they were or may be verified in Iesus. And herein he standeth against us, much more obstinately then doth the Gentile. For that the Gentile, as soone as hee commeth once to understand and beleve the Prophecies of Scripture, he maketh no doubt of difficulty in the application thereof: for that hee seeth the same most evidently fulfilled in our Saviour Christ. Which is the cause, that few or no Gentiles since Christ his appearance, have come to bee Iewes, but that presently also they passed over to be Christians.

But the Iew by no meanes will bee mooved to yeeld, albeit he have neither Scripture, nor reason, or probability

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bilitie for his defence. Which among other things, is a very great argument, to proove that Ieſus waſt the true Meſſias indeede, ſeeing that among the markes of the true Meſſias ſet downe by Gods Prophets, that was one: that he ſhould be reſuſed of the Iewiſh Nation. Here-hence are thoſe words of the Holy Ghoſt ſo long before uttered: The Stone which the builders reſuſed, is made the head ſtone of the Corner, this is done by God, and it is marvellous in our eyes. Here-hence is that great complaint of *Eſay*, touching the incredulitie and obſtinacy of his people, againſt their Meſſias at his coming, as *Moses* alſo long before *Eſay*, expreſſed moſt effectually.

It maketh then, not a little for our cauſe (gentle Reader) that the Iewiſh Nation is ſo wilfully bent againſt us, and that they reſuſed Chriſt ſo peremptorily at his being among them. For whomſoever that Nation ſhould receive and acknowledge, it were a great argument by Scripture, that he were not indeede the true Meſſias. But yet to demonſtrate to the world, what litle ſhew of reaſon they have in ſtanding thus againſt their owne ſalvation, and in reſuſing Chriſt, as they

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they doe: I will in as great brevity as I may, runne over the chiefe pointes that paſſed at his beeing upon earth and thereby examine by the teſtimonies of his greateſt enemies, whether the fore-ſayd Prophecies, and all other ſignes, which have beene from the beginning to foretell unto us the true Meſſias, wer fulfilled in him and his actions, or no.

And for that the matters are manifold and divers, that will come herein to be handled, I will for order ſake, reduce all to foure conſiderations: Whereof the firſt ſhall be, touching the time fore-propheſied of the coming of the Meſſias, and whether the ſame agreed with Chriſts Nati- vity or no. The ſecond ſhall bee of divers particulars that paſſed in Chriſts incarnation, birth, circum- ciſion, and other accidents untill the time that he began to preach. The third ſhall be of his life, converſation, miracles, and doctrine. The fourth and laſt ſhall be of his Paſſion, death, reſurrection, and aſcenſion. In all which (as I ſayd before) I will uſe no one Author or Teſtimonie of our owne ſide, for approving any thing that is in controverſie betweene us: but all ſhall paſſe by triall, either of their own
Scrip-

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Scriptures, or of manifest force and consequence of reason, or else by expresse record of our professed enemies.

The first consideration.

FOR the first then, concerning the time, which is the principall and head of all the rest; it is to be noted, that by consent of all Writers, both Pagan, Iewish, and Christian, Iesus (whom we beleewe and confesse to be true Christ) was borne the 25. day of December, in the end of the forty and one yere of the reigne of the Emperour *Augustus Cesar*, which was sixtene yeares before his reigne ended: Also in the beginning of the thirty three yeare of *Herods* reigne in Iury, which was foure yeares and more before his death. And from the beginning of the World, as some account, foure thousand, one hundred and nintie nine.

See Euseb. And as others doe account, foure thousand foure score and nine: for that in this point betweene the Hebrewes and the Grecians, there is a difference of some little more then an hundred yeeres concerning their reckoning.

The state of the World at Christs Nativity, was this, The three Monarchies of the Assyrians, Persians, and Grecians were past over, and ended

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ended : and the Romans were entred
into the fourth, that was greater
then any of the rest, according to the
Prophecie of *Daniel*, five hundred
yeares before *Ottavius Cesar*, (surna-
med *Augustus*) after five civill Wars
by himselfe waged, and after infinite
broyles and blood-shed in the World,
reigned peaceably alone for many
yeares together: and in token of an U-
niversall peace over the earth, he cau-
sed the Temple gates of *Ianus* to bee
shut according to the custome of the
Romanes in such cases : albeit this had
happened but twice before, from the
building of Rome untill that time.
And the very same day that Christ
was borne in Iury, *Augustus* com-
manded in Rome (as afterwards was
observed) that no man should call
him Lord, thereby to signifie the free
liberty, rest, joy, and security, where-
in all men were after so long miseries,
which by continuall War, the World
had sustained.

Daniel 2.

By this we gather first, that this
time of Christs birth, agreed exactly
with the Prophecie so long before set
downe in *Daniel*; (who lived in the
first Monarchie) that after his time
there should bee three Monarchies
more, and the last biggest of all :

The first
prooffe.

at

Prooves of Christianity.

The second
proofe.

Pfal 72.

at whose appearing, the Messias should come, and build up Gods kingdom throughout the whole world.

Secondly, wee see that fulfilled which *Esay* the Prophet, above a hundred yeares before *Daniel*, told, that at the coming of Christ *People should sit in the beauty of peace*. And againe, *there should be no end of peace*. And yet further, *He shall be Prince of peace*. And King *David* long before him againe: *In his dayes there shall arise justice and abundance of peace*.

Which thing, though especially it be to be understood of the eternall peace and tranquillitie of our mindes and soules: yet considering that externall peace also was necessary for a time, for the quiet planting and publishing of Christs Gospel, and seeing that the same was brought to passe most miraculously upon the suddaine, when in reason men might least expect the same, for the infinite Warres wherein the World a little before, had bin, and by reason of the *Romane Monarchy* so freshly established: (which in their beginnings are wont to bee troublefome) this peace (*I say*) cannot bee but a great argument, that this was the proper time of the Messias his coming

And yet
of 10079

And thus much for the state of
World in general.

And now for the particular state
of Iury at Iesus Nativity, thus it was,
according to *Iosephus* the Jew (who
was borne within five yeares after
Christs passion) describeth the same.
One *Herod* a stranger, whose father
called *Antipater*, came out of *Idu-*
mea, was risen to acquaintance and
amour with the *Romans*, partly by
the sayd fathers meanes, who was
as *Iosephus* wordes are) a well moni-
tored, industrious, and factious; and
partly by his owne diligence and
ambition, beeing of himselfe both
witty, beautifull, and of excellent rare
qualities, by which commendations he
came at length to marry the daugh-
ter of *Hircanus*, King of Iury, that was
descended Lineally of the house of
David, and Tribe of *Iuda*. And by his
marriage obtained of his Father in
law to bee Governour of the province
of *Galile* under him. But *Hircanus*
afterwards falling into the hands of
the *Parthians*, they carried him into
Parthia, *Herod* ranne away to *Rome*,
and there by the speciall helpe and
favour of *Anthony*, that ruled in com-
pany together with *Octavius*, hee ob-
tained to bee created King of Iury.

The third
proofe.

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without any title or interest in the world: For that not onely his sayd Father in law *Hircanus* was yet alive in Parthia: but also his younger brother *Aristobulus*, and three of his sonnes named, *Antigonus*, *Alexander*, and *Aristobulus*, and divers other of the blood Royall in Iury.

Herod then having procured by these meanes to bee King of Iury, procured first to have in his hand the fore-sayd King *Hircanus*, and so put him to death, hee also brought to the same end his younger brother *Aristobulus*, and his three sonnes likewise. He put to death also his owne Wife *Mariannes*, that was King *Hircanus* Daughter, as also *Alexandra* her Mother: and soone after two of his owne sonnes, which he had by the sayd *Mariannes*, for that they were of the blood Royall of Iuda. And a little after that againe, he put to death his third sonne named *Alexander*. Hee caused also to bee slaine at one time, forty of the chiefeest Noble men of the Tribe of Iuda. And as *Philo* the Iew writeth, that (lived at the same time with him) hee put to death all the *Sandbedrim*, that is, the seventy and two Senators of the Tribe of Iuda, that ruled the people. Hee killed

*Lib. I. c.
ca. I. Philo
to lib. de
tempore;*

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called the cheefe of the Sect of the
Scribes. Hee burned the Genealo-
gies of all the Kings and Princes of
the house of Iuda : and caused one
Nicholai Damascenus an Historiogra-
pher that was his servant, to draw out
a Pedigree for him and his line, as
though he had descended from the an-
cient Kings of Iuda.

Hee translated the High Priest-
hood and solde it to strangers. And
finally hee so raced, dispersed, and
mangled the house of Iuda : as no
one joy of government, dignity, or
principality remained therein. And
when he had done all this, then was
Jesus of the same house and line of
Iuda, borne in Behleem, the proper
City of *David*, which *David* was the
founder, and first Authour of Rega-
lity in Iuda.

Now then, consider the Prophecie
of *Iacob*, concerning the particular
time of Christs appearance, almost
two thousand yeares before these
things fell out. *Come hither my chil-
dren* (saith he) *that I may tell you the
things which are to happen in the lat-
ter dayes, &c.* The Scepter shall not be
taken from Iuda, untill he come who is
to be sent : and he shall see the expecta-
tion of Nations. Which Prophecie,
L 1 that

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that it was fulfilled now at Christs Nativity, when Herod had extinguished all government in Iuda, no man can deny that will acknowledge the things set downe before, which are recorded by writers both of that time, and of the Iewish Nation, and Religion themselves.

And that it never was fulfilled from *Dauids* dayes, (who began the government of the house of Iuda) untill this time, appeareth plainly by all Histories and Records, both Divine and prophane. For that from *David* (who was the first King) unto *Zerobas* that was the last, and dyed in the Captivity of Babylon, the Scripture sheweth how all the Kings descended from the house of Iuda. And during the time of their Captivity in Babylon (which was seaventy yeares) the Iewes were alwayes permitted to chuse themselves a governour of the house of Iuda, whom they called *Reschgaluta*.

And after their delivery from Babylon, *Zerobabel* was their Captaine of the same Tribe; and no others after him, untill you come to the *Machabees*, who were both Captaine and Priests: for that they were of the mothers side, of the Tribe of Iuda,

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... and by the Fathers side, of the
Tribe of Levi, as *Rabbi Kimhi* hol-
eth. And from these men downe to
Heranus and *Aristobulus*, whom *He-*
rod slew, there continued still the
same line as *Iosephus* declareth. So
that by this Prophecie it is evident,
that Iesus was borne at the proper
time appointed for the Messias, when
there was neither King nor Cap-
tain, nor high Priest, nor Counsellor,
nor any one Governour of the house
of Iuda left in Iury.

Another Prophecie there is, not
so evident then the former, where-
in is affirmed, that the Messias
should come before the second Tem-
ple of Ierusalem (that was builded
by *Zerobabel*, after the Iewes were re-
turned from their Captivity in Baby-
lon) should be destroyed by the Ro-
manes. For better understanding
whereof, it is to be noted, that the
Temple of Ierusalem was builded
twice; first by *Salomon*, which lasted
about foure hundred and forty two
yeares, and then it was burned and
destroyed by *Nebuchodonozor* King
of Babylon. Wherefore about se-
venty yeares after, it was builded a-
gaine by *Zerobabell*, who reduced
the Iewes from Babylon, & so it con-
tinued

The fifth
proofe.

3. Reg. 6.

7.

2 Chro. 3.

Euseb. in

Chron.

Clem. lib.

1 *Brom.*

Prooſes of Chriſtianitie.

4 Reg. 25. tinued, untill it was deſtroyed the ſe-
 1 Eſd. 1. cond time by Titus, Sonne to Veſpaſian
 3, 4. the Romane Emperour, about ſixty
 and ſixe yeares after our Saviour
 Chriſt his aſcenſion. At what time it
 had laſted from Zorobabel almoſt ſixe
 hundred yeares: and from Salomon,
 above a thouſand.

And in the time of the ſecond
 building, the people of Iſraell were
 poore, and much afflicted in reſpect
 of their late baniſhment (though much
 aſſiſted to this worke by the libera-
 lity and munificency of Darius King
 of Babylon) ſo was the building and
 work-maſhip of this ſecond Temple
 nothing comparable for excellency to
 the firſt, which was builded by Salomon,
 when the Iewes were in the flower
 of their glory and riches. This teſti-
 fieth Aggaeus the Prophet, who was
 one of the builders, and hee teſtified
 the ſame to Zorobabel, and to the reſt
 of thoſe that were with him by Gods

1 Eſd. 5. work-maſhip of this ſecond Temple
 nothing comparable for excellency to
 the firſt, which was builded by Salomon,
 when the Iewes were in the flower
 of their glory and riches. This teſti-
 fieth Aggaeus the Prophet, who was
 one of the builders, and hee teſtified
 the ſame to Zorobabel, and to the reſt
 of thoſe that were with him by Gods
 Aggaeus 2 owne appointment in theſe words.
 The word of God was made to Aggaeus
 the Prophet. Tell Zorobabel the ſon
 of Salathiell, Captaine of Iuda, and
 Jeſus the ſonne of Joſedech High Prieſt,
 and the reſt of the People. Who is
 there left of you that ſaw this temple in
 his firſt glory? (before our tranſmigration)

Proo fes of Christianitie.

and what say you to this which now we
see? Is it not in our eyes, as though it
were not at all? That is, Is it not as
though it were a thing of nothing, in
comparison of the former Temple,
which Salomon builded?

Thus saith Aggeus by Gods com-
mission of the materiall building of
the second Temple. And yet to com-
fort the Jewes withall, hee was com-
manded presently in the same chap-
ter to say thus; Comfort thy selfe Zoro-
babel, and comfort thy selfe Iesu, thou
son of Iosedech High Priest, and com-
fort your selves all yee people of the
earth, saith the Lord God of Hostes.
Doe yee the things which I covenan-
ted with you, when yee came forth of
the land of Egypt, and feare not, for
that my spirit shall bee among you.
Thus saith the Lord God of Hostes,
a little time yet remaineth, when I
shall moove both heaven and earth,
both Sea and Land, with all Countries
in the world. And then shall come
the desired of all Nations. And I will
fill this house (or temple) with glory,
saith the Lord of hosts. Silver is mine
and gold is mine, saith the Lord God
of Hosts: great shall bee the glory of
this last house or Temple, more then
of the first, saith the Lord God of
Hostes

Aggeus 2.

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Hoftes. Hitherto are the words of God by *Aggeus*, and the often repetition of the Lord God of Hoftes, who signifie the certainty and great weight of the matter promised. Now consider then, that whereas God had sayd immediately before, that this second Temple was nothing in respect of the first, for pomp and riches of the materiall building, which the olde men in the booke of *Esfra* doe testifie by their weeping, (when they saw this second, and remembered the first) yet now God saith, that *Gold and silver is his owne*, (as though he made no account of the abundance thereof in the former Temple, or of the want of the same in this) and that notwithstanding, in poverty of the second building, yet *shall it be fulfilled and replenished with glory*, and that in such sort as it shall farre passe in glory the former; and that shall bee, (as both heere is expressed, and other-where most plainly) by the coming of our Saviour Christ into the second Temple, which shall bee a greater dignity, then any dignity whatsoever was found in the first building of *Salomons* Temple.

Luke 1.

2. 19.

Mat. 21.

2. 6, &c.

Concerning which point, it is to be considered, that the learned Iewes, besides the materiall difference of
build

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building before mentioned, doe note
five things of great importance to
have beene wanting in the second
Temple, which were in the first. To
wit. The fire sent from Heaven to
burne the Holocaustes; The glory
of God (or Angels) appearing a-
mong the Images of Cherubins that
stood in the Temple; The manifest
inspiration of Gods Spirit upon Pro-
phets (for that Prophesie failed in
the second Temple; The presence
of the Arke; and last of all, *Krim*
and *Thummim*. All which great wants
and differences, notwithstanding God
saith as you see, that the glory of this
second Temple, shall be much greater
then the first, by the comming of
Christ into the same. Which thing
Malschy that lived at the same day
when the second Temple was in buil-
ding, confirmeth more expressly in
these words. Behold, I send mine Angel,
and hee shall prepare the way before my
face. And straight after shall come to
this Temple the Lord or ruler whom yee
seeke, and the Messenger of the Testa-
ment whom ye desire. Behold, he com-
meth, saith the Lord of hosts, and who
can imagine the day of his comming?
Or who can stand or abide to see him?
For he shall be as a purging fire, &c.

Mal. 3.

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By all which is made evident, that Christ must come and appeare in the second Temple before it bee destroyed; (as Iesus did) and therefore hee cannot bee now to come, seeing the sayd Temple was destroyed above one thousand and five hundred yeeres past by the Romans, as hath bene sayd. Which destruction and finall desolation, was prophesied by Daniel, to ensue soone after the birth and passion of Christ in these words.

Daniel 9. After sixtie and two Hebdomades, Christ shall be slaine: and a people with their Captaine to come, shall destroy the City; and the Sanctuary, and the end thereof shall be wastity or spoyle. And after the war ended, there shall ensue the appointed desolation. Which prophecy to have fallen out literally about 40. yeeres after Iesus was put to death, when Ierusalem was destroyed, and the

*Joseph. de
bel. Iuda
ico, lib. 6.
The fift
proofe.*

Temple overthrowne by Titus, the story of Josephus that learned Iew, who was Captaine against Titus in that war, doth manifestly and at large declare.

And for that wee have made mention here of Daniels Prophecie concerning the particular time of Christs comming, and of his Death, which confirmeth the purpose wee treat

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of fo perspicuously, as nothing can bee
sayd more evident, it shall not bee a-
miss to examine the same before wee
passe any further. For better concei-
ving whereof, it is to be understood,
that this Greeke word *Hebdomada*,
(signifying seaven) doth sometime im-
port a weeke or seaven dayes, accor-
ding to our common use, and then it
is called in Scripture, *Hebdomada die-
rum*, a weeke of dayes, as in Daniel
the tenth Chapter and the second verse
where the Prophet saith of himselfe,
that he did mourne three weekes of
dayes. But at other times it signifieth
the space of seaven yeeres, and is called
in Scripture, *Hebdomada annorum*, a
weeke of yeeres. As in Leviticus,
where it is sayd; Thou shalt number
unto thee seaven weekes of yeeres, that is
seaven times seaven, which makes foure
and nine yeeres.

Two
kinds of
weekes.

Now then it is certaine that Da-
niel in the Prophecie before allead-
ged, where hee assigneth sixtie two
weekes to the time of Christs death,
could not meane weekes of dayes, for
that hee appoynteth onely seaven
weekes to the rebuilding of the Ci-
tie of Ierusalem, of the Temple, and
of the walles about which were not
ended but in foure and nine yeeres
after.

after as may be gathered by the booke
of *Esdas*. which forty nine weekes doe
make just seaven weekes of yeares.
And therefore it is certaine, that such
Hebdomades of yeres, are meant here
by *Daniel* in all the propheeie.

Lib. 1, 2.

First then, when the Angell came
to comfort him, and to open unto him
secrets for the time to come, hee sayd

Daniel 9.

these words, *Marke my speech and un-
derstand the vision. The seaventy Heb-
domades or weekes are shortened, (or
hastened) upon thy people and upon thy
holy City: to the end all prevarication
and sin may take an end, and iniquity
be blotted out, and everlasting justice
bee brought in place thereof, to the end
that visions and prophecies may bee ful-
filled, and the Holy of Holies may bee
anointed.*

Jer. 25,
29.

In which words it seemeth that the
Angell did allude by naming seaven-
ty, unto the seventy yeeres of Cap-
tivity, Prophesied by *Jeremie*, after
which ended, the people should be de-
livered from their temporall bondage
in *Babylon*. And therefore *Daniel*
now being in that place, and percei-
ving the same time to be expired, pray-
ed to God with great instance, to ful-
fill his promise made by *Jeremie*.
Whereto the Angell answered that it
should

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should be done. And as after the expiation of seaventy yeeres, God was slow to deliver them from the bodily captivity of Babylon; so was he also after seaventy Hebdomades more, to deliver them from bondage of sinne and pervarication, and that by the appointed Messias, which is indeede the Help of Holies.

This (I say) may bee the reason of naming seaventy Hebdomades, thereby to allude to the number of the seaventy yeeres of that Babylonicall servitude. For that immediately after, the Angell appointeth the whole space number to bee threescore and nine Hebdomades, that is, seaven to the building of the City and Temple, and sixty two from that to the death of Christ in these words. Know thou and marke, that from the end of this speech, to the time that Ierusalem shall be builded, and unto Christ the Captaine, there shall be Hebdomades seaven, and Hebdomades sixtie two, and the streetes and walles (of Ierusalem) shall be builded againe, though with much difficultie of the times: and after sixty and two Hebdomades Christ shall be slaine. And the people that shall deny him shall not be his, &c. And then unto consummation and

Daniel 9.

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and end, shall perlevere desolation.
Now then if we put these yeeres together, which are here mentioned by *Daniel*: that is, first the seven *Hebdomades*, which make forty and nine yeeres, and then the threescore and two, from the restauration of *Ierusalem*, which make foure hundred thirty and foure more, we shall finde the whole number to bee foure hundred, eighty three yeeres. Which being begunne from the sixt yeere of *Cyrus*, as some will, (for that hee first determined the Jewes reduction) or from the second yeere of *Darius*, as others will, for that hee confirmed and put the same in execution, or from the twentieth yeere of *Darius*, for that then he made a new Edict in the favour of *Nehemiah*; and sent him into *Iury*, every way they will end in the Raigh of *Herod* and *Augustus*, under whom *Christ* was borne, or in the Raigh of *Tiberius Caesar*, under whom he suffered. And by no interpretation in the world, can be avoided, but that this time appointed by *Daniel* is now out, above one thousand and five hundred yeeres past, while yet the Temple stood, and was not put to desolation. And therefore of necessity, *Christ* must be come

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about that time, and never more hereafter to be looked for.

The traditions and observations of the old Jewes themselves do marvelously confirme this beleefe of ours, for that they all did runne to this one point, that about the time of *Augustus* his reigne (wherein Iesus was borne) the Messias should appeare. It is often repeated in the Thalmud, that one *Elyas* left this tradition, that the World should endure for fixe thousand yeares; that is, two thousand before the Law of *Moses*, two thousand under the same Law, and two thousand after that, under the Messias. Which last two thousand yeeres, by all computation, could not beginne much from the birth of Iesus. And the Rabbins a great while agoe, complained in their Thalmud, that there seemed to them in those dayes, seaven hundred and foureteene yeeres past, since Christ, by the Scriptures should have appeared; and therefore they doe marvaile why God so long deferreth the same.

The next
proofs.

Another observation they named upon the wordes of *Esay*, *Parvulus natus est nobis*, A little Child is borne unto us. In which words, for that they find the Hebrew Letter *Mem*,

Esay 9-6.

had I not

sayd, I have

sayd, I have

sayd, I have

sayd, I have

sayd, I have

sayd, I have

sayd, I have

sayd, I have

sayd, I have

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to bee shut in the midst of a word,
(which is strange in that tongue, for
that *Mēm* is wont to bee open in the
middest of wordes, and shut onely in
the end,) they gather many secrets.
And among other, that seeing *Mēm*
signifieth six hundred yeares, so long
it should bee after *Esay*, untill the time
of Christ. Which account of theirs
falleth out so just, that if you reckon
the yeares from Achaz King of Iu-
da, in whose time *Esay* spake these
words, untill the time of King Herod,
under whom Christ was borne, you
shall perceive the number to faile in
little or nothing.

Esay 7.

Matth. 2.

A much like observation hath *Rab-
bi Moser*, the son of *Maimon*, (whom
the Iewes doe hold in extreame great
reverence, calling him *The Doctor of
Justice*.) In his Epistle to his Coun-
treymen in Africa, concerning the
time of Christs appearance, which he
thinketh to bee past according to the
Scriptures, above a thousand yeares in
his dayes, (hee lived about the yeare
of Christ, one thousand one hundred
and forty) but that God deferreth his
manifestation for their finnes.

*Rab Iosue
Ben, Said,
in Thal.
trab. Sau-
bed. cap.
holce.*

To which purpose also, appertai-
neth the Narration of one *Eliav*, as
Robbi Iosue reporteth it in the *Thal-*

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that the Messias was to bee borne
indeed, according to the Scripture,
before the destruction of the second
Temple; for that Esay saith of the
Synagogue. Before shee was with child
he brought forth: and before the griefe
of travails came, shee was delivered of
a man child. That is, saith hee, be-
fore the Synagogue was afflicted
and put to desolation by the Ro-
manes, shee brought forth the
Messias. But yet (saith he) this Mes-
sas for our finnes, doeth hide him-
selfe for a time in the Sea, and o-
ther desert places, untill wee be wor-
thy of his comming. To the like ef-
fect is the observation of the Thal-
mau it selfe, and of divers Rabbins
therein, concerning the wicked man-
ners of men that should be at Christs
appearance upon earth, of whom they
doe pronounce these words; The wise
men in Israel shall bee extinguished:
the learning of our Scribes and Pha-
rises shall be putrified: the Schooles
of Divinity shall bee Stewes at that
time, Which thing Iosephus that li-
ved in the same age with our Saviour
Christ, affirmeth to bee fulfilled in the
time of Herod, in so much that if the
Romans had not destroyed them,
without donbr (saith hee) either the
earth

Esay 66.

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earth would have opened and swallowed them downe, or else fire from heaven would have consumed them.

The seaventh proofes

Foreboding.

Tacit. lib.

12. Sveton. in vita

Vesp. Ioseph.

de Bel. Iud.

lib. 7. cap.

12.

All then runneth to this end, both by Scripture, tradition, observation, and instinct of God himselfe: that about *Herods* time the true *Messias* should bee borne. And thereof came that common and publique fame that is recorded by *Tacitus*, *Svetonius*, and *Iosephus*, (which was also written in open sight, upon the chiefest tower of the City of *Ierusalem*) that out of *Iury* should arise, A generall Lord of the *Universall World*. Which Prophecie, as the *Romans* eyther contemned, or turned another way, applying the same afterward to the Emperour *Vespasian*, so the *Iewes* understood it of their *Messias*, and *Herod*-feared the matter greatly; and for that was so watchfull to extinguish the line of *David*, as hath beene already shewed.

The eight proofe.

Hereof also it did proceede, that the *Magi*, or *Wise-men* of the *East*, attended so diligently about that time, to expect the starre that *Balaam* had promised at the comming of this King. Here-hence also it was that the whole people of *Iury*, remained so attent at this time more

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then ever before or since, in expecting the Messias. Whereupon, so soone as ever they heard of *John Baptist* in the Desert, they ranne unto him, asking if hee were Christ: As afterward also they flocked to *Iesus*, demanding, *Art thou he which wee come, or doe wee expect another?* Which words import the great expectation wherein that people remained in those dayes. Neither wanted that expectation in the chiefe governours themselves, as may appeare by that speech of theirs to *Iesus*; *How long wilt thou hit us (with this expectation) if thou be Christ, tell us plainly?*

Of which same, expectation, and greedy desire of the people, divers deceivers tooke occasion to call themselves the Messias in those dayes, and the people followed them presently; which thing had not happened in any age before. And among other, there is named one *Iudas Gauloniter*, or *Galileus*, (as Saint *Luke* calleth him) and another *Iudas* the sonne of *Ezekias*, both of them very wicked and licentious fellowes. One also called *Antonges* a shepheard, and two other named *Theudas* and *Egyptus*, most notable deceivers. And above all, there was one *Barcozbanus*, who

Divers
false
Christs
did rise in
Iury.

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(who as the Talmud affirmeth) for thirty yeares together was received for the Messias, by the Rabbines themselves, untill at last they slew him, for that he was not able to deliver them from the Romans.

Which facility in the people when Herod saw, he caused *Nicholaus Damascus* (as I noted before) to devise a pedigree for him from the ancientest Kings of Iuda, and so hee, as well as other, tooke upon him to bee the Messias, whom divers carnall Jewes that expected the Messias, to bee a magnificent king as *Herodes*, would seeme to beleeve and divulge abroad, and therefore in the Gospel, they are thought to have bin called *Herodians*, that is, Herodians, or followers of Herod, who came to tempt Christ, with the Scribes and Pharisees.

*Math 22.
Mar 4.12.*

Wherefore to conclude at length, this weightie point of the time of Christs appearing; seeing that about the birth of Iesus, under *Herods* Reigne, there concurred so many signes and arguments together, as the generall peace of the Roman Empire: the defection of the Line and regiment of Iuda; the open decay of the second Temple; the just Calculation of *Daniels* Hebdomades,

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the anastation of Oracles; the obser-
vation of *Rabbines*; the publique
sane and expectation of al the Iewes;
together with the palpable experience
of more then fifteene hundred yeares
past, since Iesus appeared, wherein we
see the Iewish people in vaine doe ex-
pect another *Messias*, they being dis-
persed over all the World, without
Temple, Law, Sacrifice, Prophet, or
promise for their redemption (which
never happened unto them till after
Iesus death, for that in all other their
banishments, Captivities, and afflictions,
they had some prophetic, consol-
ation, or promise of their delivery).
These things all (I say) considered and
put together, wee may most undoubt-
fully, and assuredly conclude, that Ie-
sus was borne at the just time appoin-
ted, and foretold by the Spirit of God;
and consequently, that he onely was
the true *Messias* and Saviour of the
World, which yet shall better appear
by examination of other things that
are to follow.

The second Consideration.

NOW in the second consideration *Christ*
there are to bee weighed these his birth
points following: the line and stocke
of Iesus; his manner of conception;
the

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the place of his birth; his circumci-
on and name; his adoration by the
Magi; his preservation in the Tem-
ple; and his flight to Egypt.

- Iesus line.** For his line and stocke; there was
never man denied or doubted, but
that Iesus was directly of the Tribe
Psal. 89. of Iuda; and descended lineally by
3. Reg. 7. his Mother of the peculiar house of
Isay 11. *David*, (according as it was fore-
Matth. I. tolde that the *Messias* should doe,
which is proved most clearly by
the two Genealogyes or Pedegrees
set downe by *S. Matthew* and *Saint
Luke*, of the blessed Virgins whole
descent, from *David* to *Ioseph*, that
was of the same tribe, and kindred
with her. And it is confirmed by
their repaying to Bethleem, (when
Proclamation was made by *Cyreni-
us*, in *Augustus* name, that every
person should repayre to the head
City of their Tribe and family; to
bee sessed for their Tribute,) seeing
that Bethleem was the proper City
onely of them that were of the house
and line of *David*: for that King *Da-
vid* was borne therein. And finally,
2 Reg. 2. it is evident by that the Scribes and
1 Reg. 17. Pharisees, who objected matters of
much lesse importance then this a-
gainst Iesus, (as that hee was a *Cri-*
posten

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personne, thereby to debase him
in his poverty,) yet never objected
any against him, that he was not of
the house of David, which they
would never have omitted, if they
might have done it with any cou-
rage: for that it would have weighed
against him then all the rest:
and would in one word have disap-
proved the whole controversie. Nay
indee further, that it remaineth re-
corded in the Jewes Thalmud it selfe
that *Iesus of Nazareth crucified*, was
of the blood royall from *Zorobabel of the*
house of David.

For the manner of his conception, The man-
ner of his
and the Message or Annunciation ner of his
made unto his Mother by the Angell, concepti-
on.
then it depend principally upon the on.
reputation and credit of the Virgin her Luke 1.
selfe, who onely was privy thereunto;
and upon the testimony of *Ioseph*, to
whom it was revealed by the same
Angell afterward, yet hee that shall
consider the circumstances of the
thing it selfe; as first, the simplicity of
both the reporters, then how that it is
so unlikely that *Ioseph* being just (as
is described) would have concealed
anything so much against himselfe, and Math. 1.
against the Law, if hee had not some
by him assured of the truth.

Thirdly

Thirdly, the innocency of the Blessed Virgin, who was not fourteen years old at that time as Saine Augustine and other Fathers doe prove by manifest arguments. All these things I say, make improbable, that she was in such a manner of her self, finally, the strange Prophecies which she uttered in her Canticle of Magnificat, and which we see now fulfilled, (albeit at this time very likely,) to wit, that all generations should call her blessed. These circumstances, he that shall consider

named T
The man
ner of her
his Nativ
vity. du. I
Esay 7.

cannot but see the matter
needes be true. so shall we see
And as for the kind and manner
his nativitie, most manifest in
Scripture, that the Messias was ap
pointed to be borne of a Virgin
for so saith Esay plainly, A Virgin
shall conceive and bring forth
a Sonne. And Esay appointeth this
King Achem for a wonderfull and
strange sign from God, which he
could not have done, in reason, if the
Hebrew word in that place, might
have signified a young woman
ly, (as some latter Rabbins will
firme) or that it is no sign of any
thing, but very common and

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For young women to conceive and
bring forth children. Wherefore the
Interpreter doe very well translate it
by the proper name Virgin,
which also the elder Jewes under-
stand, as Rabbi Simeon well noteth.
Rabbi Moses Hadasan, of singu-
lar credit with the Jewes, upon those
words of the Psalmist, Truth shall
spring out of the earth, &c. saith thus:
Rabbi Isiden noteth, that it is not
Truth shall bee engendered of the
earth, but Truth shall budde forth,
and shew thereby, that the Messiah
(who is meant by the word of
Truth) shall not be begotten as other
men are in carnall copulation. Thus
saith Rabbi Moses: who in another
place, that is, upon the twenty and
first Chapter of Genesis, allead-
geth Rabbi Benabian to be of the
same opinion; and to prove it our
Saviour saith in the hundred and nine Psalm, and
The same is proved also, in the
words of the Prophet Ieremie,
Behold I have created a new thing upon
the earth: A woman shall bruite (or ex-
cite) a man. That is, shee shall in-
crease him in her wombe, and bring
him forth, after a new and strange
manner, without generation of man.

Rab. Moses
Hadar. in
Psal. 14.
verse 12.

And

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And finally, Rabbi Hatadosch pro-
veth by *Cabala* out of many places
of Scripture, not onely that the Mo-
ther of the Messias shall bee a Virgin,
but also that her name shall bee Mary.
All the ten *Sibils* in like manner, ac-
cording as *Betulias* setteth out the
Prophecies, doe make speciall mention
of the Mother of the Messias, that
she should be a most pure and holy Vir-
gin; so that this matter was revealed
very clearly both to Iew and Gentile
before it came to passe. And *Clement
Alexandrinus* writeth, that *Satanas*
gave, to the end he might not seeme
feriour to Iesus in this point, faigned
that hee was also borne of a Virgin
as Iesus was.

The place born, was the peculiar place prece-
appointed ned by God for the birth of the Mes-
sias: the Prophet *Michah* saith
for the birth of plainly, when he uttered divers
the Messias. before Christ was incarnate, in
these words: And thou Bethlehem Ephe-
sart but a little one (in respect of the
lands in Iuda: and yet thou shalt
bring forth of thee, one that shall be
the Ruler of Israel: and his com-
ing forth is from the beginning,
from the dayes of Eternity. By
these words is plainly expressed,

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Bethleem were but a little poore Towne, (as indeed it was, in comparison of many other in Iuda;) yet therein should bee borne temporally that Governour of Israel, whose Divine birth, was before the worlds foundation, and from all Eternity. And to doe interpret this place, both *Isaiah* *Bernard* tell the great Author of the *Chaldey Paraphrase*, (who died twenty eight yeares before our Saviour Christ was borne) and also *Isidore Setomoth*, and *Haendofsch*, in their Commentaries upon this place of *Michaiah*.

The same thing foretold *David* of *Ephratha*, or *Bethleem*, (for both names doe signifie one thing, as appeareth by the former place of *Michaiah* and other) when talking of the *Messias*, and being desirous to know where hee should bee borne, *Michaiah* 2. *I will not goe into the Tabernacle of my house, nor into my bedde: nor will I give mine eyes sleepe, nor rest unto the Temples of my head: untill I finde out the place that is appointed for my Lord: the Tabernacle (or house) for the God of *Isaac*. And then the mystery being revealed unto him, hee saith presently, Behold, wee have heard of it (now) in *Ephratha* (or *Bethleem*)*

Gen. 35.
and 48.
Psal. 131.

Berh.

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This he
sayd for
that in
Dauids
time Beth-
lehem
stood
nigh unto
woods,
Math. 2.

Bethleem) wee have found it out in the
fields of wood. And to shew how he
reverenced the place for that cause,
hee addeth immediatly, *Wee will a-
dore in the place where his feete have
stood.* Whereby he fore-propheciah,
not onely the adoration used after in
that place unto Iesus, by the Magi, or
three Kings of the East, but also of all
other adoration used in the same place
in the memory of Iesus, by other de-
voute Christians untill this day: for
which cause *Origen* saith, that the
place of *Bethleem* was most famous
and renowned in his dayes.

For the Angels appearing to the
Sheepheards, in the night of the Na-
tivitie, there can bee no more sayd but
the credite, honesty, and simplicity of
them that reported it, and likely it is,
they would never faine a thing, that
might have bin refuted by testimony
of the Sheepheards themselves, if it
had bin false.

Of the name of Iesus given to him
in his circumcision: it was to be secret
set downe in a Booke, that howe-
ver it was no Scripture, yet was a se-
cret in the world before Christ was
borne. I meane the second booke of
*Esdra*s which hath these words in the
Person of God the Father. Behold the
times

Prooves of Christianitie.

times shall come, when the signes shall
appeare that I have told, &c. And
my Sonne Iesus shall bee revealed,
with those who are with him. And
after those yeares my Sonne Christ
shall dye: and the earth shall render
those that sleepe therein. 2. Esd. 7.

Rabbi Hacadosch also prooveth by
an Cabalist, out of many places and
texts of Scripture, that the Messias, at
his coming, should be Iesus. And a-
mong other, he addeth this reason;
That as the name of him who first
loosed the Iewes out of bondage in
the land of Promise, was Iesus, or
Iosue, (which is all one) so must his
name bee Iesus, that shall the second
time deliver them from the bondage
wherein they are, and restore them to
their old and auncient possessions of
Iury; which is the chiefe benefit they
expect by the Messias. Note this
reason.

Finally, it is not probable, that the
Virgin Mary should faine this name
of her selfe, for that among the Iewes
there were many other names of more
honour and estimation at that time;
as Abraham, Isaac, Jacob, Moses, and
David. And therefore if shee would
have faygned any, it is like shee
would have taken one of them as
some as this, which had not bene
the

Praeface of Christianity,

the name of any great Patriarch.

There followeth the coming of
the three Magi, or Wise-men from
the East; of whom Cyrillus saith
are these: *It is an old tradition of the
Church, that the Magi of the East were
Kings or rather little Lords of particu-
lar places.* Which is so bee under-
stood, such little Kings as Iosephus saith
thirty in one battaile. And it is to be
noted, that Saint Matthew maketh
mention of the coming of these
Kings to Ierusalem, as of a known
and publique matter, whereof
Ierusalem and Iury were able to beare
him witnesse. For he talketh of their
often coming to Ierusalem, and of
the inquiry for the new borne King;
of their speech and conference had
with Herod; as also of Herods consula-
tion with the Scribes and Pharisees,
about the place of the Messias birth.
And finally, he sheweth the most pi-
tiffull murder that ensued, of almost
infinite infants, in all the circuite of
Bethlehem for this matter: which could
not be a thing unknowne to all Iury,
and much lesse sayed by the holy
Evangelist S. Matthew, for that he
could have given his adversaries the
greatest advantage in the world, if he
had begun his Gospel, with so notori-

Proofer of Christianity.

I open an untruth, which
have bin refuted by infinite per-
sons that were yet alive.

Epiphany is of opinion, that the *Epi. bar.*
three Kings arrived in Ierusalem, 15.

years after Christs Nativity,
that Herod slew all the Infants
of that age. But other hold more
probably, that the starre appeared
to them two yeares before Christs
Nativity, so that they came to Beth-
lehem the thirteenth day after Christs
birth, according as the Church
celebrate the *Epiphany*. Saint
John thinketh that they were lear-
ners in mee, and might by their lear-
ning and Arte Magicke, (wherein
those Countrey-men at that time were
very skilfull,) understand, and feele
the power of their Heathen
Gods, was greatly diminished and
broken. They might also bee stirred
up with that common brute and ge-
nerall Prophecie, spread over all
the East in those dayes, as both
Suetonius and *Iosephus* doe record:
That out of Iury should come an V-
niversall King over all the world. By
the meanes (I say) and by the Pro-
pheties of *Balaam* left among them
from *Moses* time, (for hee was a
Gentile) whereby was signified that

Prooſes of Chriſtianitie.

a ſtarre ſhould riſe and declare
and mighty King of Iſrael, they
might be induced at the ſight of the
ſtarre, to take ſo long a journey as they
did towards Iury.

This ſtarre (as I have ſayd) was
fore-told by *Balaam*, a Heathen Pro-
phet, about one thouſand and five
hundred yeares before it appeared.
And after *Balaam* againe, it was Pro-
phesied by *David*, the Kings of *A-
rabia*, *Saba*, and other Eaſterne
Countries, ſhould come and adore
Chriſt, and offer both gold, and o-
ther gifts unto him. The murder ſlaine
of thoſe Infants of Bethleem, was
preſignified by *Ieremie* in the wee-
ping of *Rachell* for the ſlaughter of
her children, which *Rachell* was bu-
ried in Bethleem, and for that cauſe
thoſe Infants were called her children,
albeit ſhe were dead above two thou-
ſand yeares before they were ſlaine,
and above one thouſand and five hun-
dred yeares before *Ieremie* wrote this
Propheſie.

Amongſt which infants, *Herod* alſo
for more aſſurance, ſlew an infant of
his owne. For that as *Philo* noteth,
he was deſcended by his Mothers ſide
of the line of Iuda. Which cruelty
comming to *Auguſtus* eares, hee ſayd

Num. 24.
Pal. 72.

Iere. 31.
Ges. 35.

Philo lib.
de temp.

Prooſes of Chriſtianitie,

(as *Maerobius* reporteth) that he had rather bee *Herods* ſwine than his Son, for that he being a Jew, was forbidden by his religion to kill his ſwine, though not aſhamed to kill his ſonne.

The ſame ſtarre whereof we ſpeake, is mentioned by diuers *Heathen* writers, as by *Plinie*, under the name of a *Comete* (for ſo they termed all extraordinary ſtarres) which appeared in the latter end of *Augustus* dayes, and was far different from all other that euer appeared. And therefore contrary to the nature of thoſe kind of ſtarres, it was adjudged by the whole Colledge of ſooth-ſayers, to pretend Vniuerſall good unto the earth; and for that cauſe had an Image of mettall erected to it in *Rome*, and (as *Plinies* words are) *Is Cometa uisus, totu orbe colitur*, that only *Comets* is worſhipped throughout the whole world.

Origen alſo writeth of one *Chremon* a *Stoike*, that was much mooued with the conſideration of this Starre, and for that after the appearance thereof, he perceived the power of his Gods decayed, tooke a journey into *Iury*, in company of other *Aſtronomers*, to inquire himſelfe further of the matter. Whereunto *Chalcidius* a *Platonike* ſcholler addeth, that the *Chaldeas* *Aſtronomers*

Proofof of Chriftianitie.

mers did gather by contemplation of this ftarre, that fome God descended from heaven to the benefit of mankind. And finally, the Sybils talking of the coming of Chrift, affirmed plainly. *Rutilans eum Sydu mæftro*, a blazing ftarre shall declare his coming. Which prophesie, *Virgil* the Poet having read in *Augustus* time, and soone having seene the same fulfilled, applyed it (as I have shewed before of all the rest) to the flattering of *Cæsar*, and therefore her faith in the place before alledged.

Aglog. 4.

*Eccæ Dionæi
Processu Cæsaris æstrum.*

Behold the ftarre of *Cæsar* (descended of *Venus*) hath now appeared. Which ftarre indeed was the ftarre of *Cæsar*'s Lord and Master.

After forty dayes past over, Saint Luke 12. Luke reporteth, how Iesus by his The presentation Mother was presented in the Temple of Ierusalem: and therewithall of Iesus in the temple recounteth two strange things that happened at the same time, to wit: that two grave and reverend persons, *Simeon* surnamed *iust*, and *Anna* the Prophetesse, both of singular sanctity among the Iewes, coming into the Temple at the same time

Proofes of Christianity.

Jesus was there in his Mothers armes, took notice of him, and acknowledged him publicly for the Messiah, Saviour of the World. Foretold also by the Spirit of Prophecy, divers particular things that were to ensue, both to Christ and Christians, and especially to his Mother the blessed Virgin.

Which things being published at the time, and confirmed afterwards by the event, doe well declare, that the Narration of S. *Luce* could not be forged; as doe also the number of particular Circumstances sette downe about the time, place, and Persons, most notoriously knowne to all Ierusalem. For as for *Anna*, she had lived from her youth untill foure-score yeaeres of age in the Temple, and thereby was knowne to the most part of Iury. And as for *Simen*, he was the Scholler of the most famous *Hillel* and condisciple to *Jonathan* maker of the Chaldy Paraphrase, of whom I spake before; and the Iewes Thalmud confesseth, that by the death of these two men; (especially of *Simen*) fayled the Spirit of the great Synagogue, called *Sanhedrim*: which after the Captivitie of Babylon, untill *Herods* time, supplied (in a sort) the Spirit of

Proofes of Christianitie.

of Prophecie, that was expresse in Israel before the sayd captivity.

Of Christs flight into Egypt for feare of Herod, S. Matthew well noteth, that it was Prophecied by *Osea* long before, That God would call his sonne out of Egypt. And the Prophet *Esay* describeth the same very particularly when he saith: Behold our Lord *Iehova* shall ascend up (or ride) upon a light Cloud; (which was his flesh or humanity) and shall goe downe into Egypt, and all the Idols of Egypt shall shake at his presence.

Which latter point, *Eusebius* sheweth that it was fulfilled most evidently in the sight of all the World, for that no Nation came to Christian religion with so great celerity or fervour, as did the Egyptians, who threw downe their Idols before any other Heathen Nations. And as they had bin the first in Idolatry to other Countries, so were they the first by Christs comming unto them, that afterward gave example of true returne to their Creator. It followeth in *Esay*; And I will give up Egypt into the hands of cruell Lords: and a Potent King shall take dominion over them. Which was fulfilled about the very time wherein Christ was to come. For that

Prooſes of Chriſtianity.

then after many ſpoyle and cruelties exerciſed upon Egypt by the Romane Lords and Princes, as Pompey, Caſar, Anthony and other; in the end Cleopatra their Queene, that was the laſt of all the blood and line of the Ptolemies, was enforced to ſlay her ſelfe, and ſo Auguſtus the Emperour tooke poſſeſſion of all Egypt, and ſubjected it as a province to the Romane Emperour.

But conſider you, how Eſay concludeth the matter, after all theſe temporall afflictions threatned againſt Egypt, and confeſſeth that ſuch adverſity is no ſigne of Gods diſ-favor to them who receive it. For thus ſaith God after all his comminations, In that day there ſhall bee an Altar of ſhew, in the miſt of Egypt: they ſhall cry to God in their tribulation, and he ſhall ſend them a Saviour, the Bleſſing ſhall bee in the miſt of that Land, to whom the Lord God of Hoſtes hath given his benediction, ſaying, Bleſſed is my people of Egypt. And here we make an end of our ſecond conſideration.

The third Conſideration.

NOW in the third place there commeth to bee conſidered (according-

Proofes of Christianitie.

The life
and Actions
of Ie-
sus.

According to our former division, the
life, conversation, doctrine, and mira-
cles of Iesus. And first touching things
done by him after his coming out
of Egypt, which might be about the
sixt or seventh yeere of his age, until
his Baptisme by S. Iohn, which was the
thirtieth, there is little recorded, ei-
ther in Prophets, or Ecclesiastical
writers. For that is S. Iulius, S. Chry-
sostome, S. Augustine, and others doe
write, hee bestowed that time in the
common exercise, and labours of that
life thereby to shew himselfe a
man, and give demonstration how
much he hated and detested sinne.

Of S. Iohn Baptist.

Of Saint Iohn Baptist: all Christian
Writers of that time, doe make
mention, with exceeding praise, and
admiration of his holinesse: especia-
lly Iosephus that lived immediately
after Christs dayes, saith; hee was
Metoptimus: Iudeas excitans ad iusti-
tiam studia. A most excellent magis-
trating the Iewes to the exercise of
vertue. He addeth also, that partly
for feare of the great concourse of
people which flocked unto him; and
partly by the solicitation of Herod-
as, Concubine and Brother of the
King.

Proofer of Christianitie.

Herod Antipas, the great Herods sonne
for whose cause hee had turned off his
owne Wife, daughter to Aretas, King
of the Arabians: he was apprehended
and imprisoned in the Castle of A-
ntonia, and therein soone after put to
death. Which murder, Iosephus elee-
cted to be the cause of all the misery
which ensued afterward to Herod and
his whole family.

Of this man it was written by Ma-
thee the Prophet: Behold, I send my
messengers (or Angels) before me, so he
shall prepare the way before thy face, and
thy face shall stand in his Temple, the
oil of peace shall be, and the Messenger
of the Testament whom ye desire.
Which Prophecie was fulfilled most
evidently, upon the preaching of S.
John, when Christ came unto him; and
albeit Saint John had never seen him
before, yet he acknowledged him for
the Messiah, in the presence of infi-
nite people; and his acknowlege-
ment was confirmed by the visible
descending of a Dove and voyce from
heaven, in the sight and hearing of
all the people present, according as
some of our Brangelists doe report,
which they would never have pre-
sumed to doe; had not the matter
been most evident, and without all

Math 3,
Marks 1,
Lukes 3

com-

Prooves of Christianitie.

compasse of deniall or contradiction.

And truly, no one thing in all this story of Iesus life, doth more establish the certainty of his being the true Messias : then that St. Iohn Baptist; whose wisdom, learning, vertue, and rare sanctitie is confessed and recorded by the writings of all our adversaries, should refuse the honour the Messias offered unto himselfe, and lay it upon Iesus ; as also should direct those Disciples that depended upon him, to the only following and embracing of Iesus doctrine. Which is most evidently proved that hee did for that so many followers and disciples as himselfe had, not one appeared ever after, that was not Christians.

The preaching and Doctrine of Iesus

When Iesus was baptized, hee began to preach, and his whole Doctrine was directed to the manifestation of his Fathers will, and amendment of mans life. It tenderth all to this one ground and principle. **Deut. 6.** *Thou shalt love the Lord thy God with* **Math. 12.** *all thy soule : and thy neighbour as thy selfe.* It was plaine, easie, perspicuous, and evident, though it treated of most high mysteryes. It had neither

Prooſes of Chriſtianitie.

ſumpe nor pride of Rhetoricall words;
ſtattering of mans wickedneſſe, as
the doctrine of many Philoſophers
do. Neither conſiſted it of unprofi-
table externall ceremonies, as the la-
tine obſervations of the Iewiſh Law
did, nor was it fraught with carnality Iewiſh
ſpirit of this world, as the Tur- ceremo-
nialloran, and other ſectaries do. nies.

But all was ſimplicity, all
was ſound, all was truth, all was hone-
ſty, all was humility, all was charity.
I took away, or diſannulled no
perfect or ſpiritual point of Mo-
ſes Law, but rather revived, interpre-
ted, fulfilled, and made perfect the
ſame. For whereas that commanded
externall obſervance, this addeth alſo
internall obedience. Whereas that
ſayd, Love your friends; this adjoy-
neth, Love alſo your enemies. Where-
as that commanded wee ſhould not
be angry, this further commandeth to ſpeake **Matth. 5.**
no angry words. Whereas that pro-
hibited to commit actual adultery;
this alſo forbiddeth to cover in mind.
Whereas that ſayd, Take no intereſt
in the ſurvey of a Iew that is thy Coun-
tryman: this ſaith, Take it of no
man whatſoever. Whereas that ac-
cused every Iew onely to be thy
neighbour, this teacheth every per-
ſon

Prooſes of Chriſtianity.

ſon living to be thy brother. Wherein
that taught thee to offer up a Calfe,
ſheepe, or an oxe for thy ſins, thou
ſtricteth thee to offer up a contrite
heart, by faith in the blood of him
that dyed for all, with a firme and re-
ſolute purpoſe of amendment of life.
And finally, this doctrine tendeth
wholly to the true, ſincere, and perfect
ſervice of God thy Lord, that made
redeemed thee to the exaltation

The effect of Chriſts doctrine. his holy name, power, goodneſſe, and
glory, to the depression of man's pride
by diſcovering his miſery, to the con-
tempt of this world, and vaine pleaſures
thereof, to the mortification and re-
ducing of our ſenſuall appetite, to the
true love and unfained charity of our
neighbour, to the ſtirring up of our
Spirit or celeftiall cogitations, to peace
of conſcience, tranquillitie of minde,
purity of body, conſolation of our
ſoule. And in one word, to reduce man-
kinde againe to a certaine eſtate of
innocency, ſimplicity, and Angelicall
ſanctity upon earth, with his eye fix-
ed onely on the eternall inheritance of
Gods Kingdome in heaven.

This was the doctrine delivered
by Jeſus: which is the ſame that the
Prophets of God fore-told ſhould be
delivered by the Meſſias.

Proofer of Christianity.

the life and conversation of Iesus.

And for his life and conversation, by testimony of his greatest admirers, it was more admirable than doctrine, his life being a most livable, wherein the perfection of his doctrine was expressed. A man of such gravity, as never in his life hee was known to laugh: of such humility, as the sonne of God, he scarce used this world the dignity of a servant of such sweet and milde behaviour, as all the injuries of his enemies were washed from him one answered. Finally, he was such a one as was described by *Esay*, so many before hee was borne, in these words. *Hee shall not cry, nor contend, neither shall any man heare his voyce in the street: he shall not crush a broken reed, nor tread out a little flaxe that lyeth smoking on the ground, &c.* And another Prophet not long after him, take forth into this speech, upon consideration of the behaviour that should bee in the Messiah: *Rejoyce thou daughter of Syon, triumph thou daughter of Ierusalem: for behold, thy King shall come unto thee, thy just ruler: he is poore, &c.* And as the prophets did fore-tell the vertue and sancti-

Esay. 42.

Prooves of Christianitie.

*Porph. Job.
de land.
Pbilo.*

sanctitie of the Messias, so the divines themselves could not but confesse the same to have bin fulfilled in the person of Iesus as is most evident by the testimony of Porphirie, a professed enemy of the Christian name. When after consideration of divers Oracles uttered by his Idols, touching Iesus breaketh forth into this confession, it is exceeding wonderful, what testimony the Gods doe give of the sanctitie and sanctity of Iesus: for when they avouch him rewarded with immortality but yet these Christians are deceived in calling him God. And of all Iosephus the Iew, that was born immediately after Iesus, writeth of Iesus thus. There was at this time one Iesus a wise man, if it be lawfull to call him a man; a worker of most wonderful miracles, and a master and teacher of all such men as willingly were content to imbrace the truth.

Of Iesus Miracles.

By which testimony of Iosephus we see mention also of Iesus miracles, which is the next thing which of wee are to consider. And as Iosephus in this place, (being a Iew) beareth witness that Iesus performed

Proofof Christianitie.

any strange miracles: so most appa-
rently, and according to the interpre-
tion of *Iosephus* in this place, were
the same miracles foretold by the
prophets of God, that they should be
done by the true Messias. So *Esay*
in thirty five Chapter, describeth
how the Messias at his com-
ing shall declare his Commission,
giving sight to the blind, hearing
the deafe, speech to the dumbe, and
ability of body to the lame & cripple.
and that which is more; God revea-
lains points very particularly to the
scribes by the *Sybiis*, among whom
one of them wrote thus of Christ to
come, as *Lactantius* recordeth. Hee
shall doe all by his onely word, he shall
cure all infirmities, he shall raise the
dead: hee shall make the lame to runne
and the deafe shall heare: the
dumbe shall spee, and the dumbe shall
spee. In five loaves and two fishes, five
thousand persons shall be satisfied; and
the fragments shall fill twelve baskets,
to the hope of many. He shall command
the winds, and walke upon the furious
sea with his feet of peace.
And after divers other Greeke ver-
sions to this purpose, he concludeth in
his words. Men shall say that I am
a false and lying Prophetesse, but
when

Proofer of Christianitie.

when all these things shall
to passe, then remember me
then shall no man say more
was a lyer, but rather the Pro
the great God.

To these predictions of Pro
in Iury and among the Gentiles
agree the Doctours of the Iewes
selves, in many places of the
mud, to wit, that the Me
bee more wonderfull in
racles. And in their public
mentary upon Ecclesiastes, they
these words. *All the former*
Prophets or Saints, shall be
the miracles of the Messiah,
conemeth. And thus much for the
telling of Christs miracles
now for the fulfilling thereof in
sus, that is, how their predi
were performed in the Iewes
workes and actions of our Sa
Christ, there is no difficulty
that besides the former testimo
Iosephus, (which were sufficient

The con- this case) the Iewes themselves
fession of grant and record Iesus miracles
Iesus mi- divers places of Treasuries of
racles by Talmud, yea they make
his ene- of many wonderfull things
mies, sus did, which are not written by
Evangelists. The same doo

Prooves of Christianitie.

in his Alchoran, affirming Iesus
the Sonne of Mary, to have beene a
great Prophet, and to have wrought
miracles, by the onely power and
will of God: and that himselfe was
sent to confirme Iesus Doctrine, la-
ying onely in the point of his God-
head, wherein hee saith, that Iesus
was too farre, and had a checke for
his sake at Gods hand when hee re-
turned to heaven.

This much doe these enemies con-
tend of Iesus miracles. Which as it
is much, coming from such wites-
nes: so if they could either deny or
assemble the same, they might bee
proved against them by most evi-
dences: especially in two points
wherein there can bee no probability
of any deniall.

The first is the calling and retay-
ning of his Apostles, and other
followers, (whereof Iosephus also
maketh mention as for a great miracle) who
were of divers callings, states, con-
ditions, trades, and occupations in the Apo-
stles. And yet all upon the sud-
daine, left both Father, Mother, Wife,
Children, and other temporall respects,
and followed him who had nothing
to give or promise them in this world.

Proofes of Christianity.

A man that never spake them first
or uttered doctrine that was not
pugnant to the sensuality of this
as may appear by their owne words
and Testimonis of him. A man
was accounted of by the better sort
then it might seeme:) that is, by
wise and learned of that Court
and especially disliked by them
were of government, as a dangerous
and troublesome man to the state.
One that had neither friends in the
world to beare him out, nor a host
to put his head in. And yet notwithstanding
all this that worldly men
Women, and some such also as were
great sinners and loose livers before
should leave all their worldly be-
stays and condition, to follow such
man, with so great inconvenience
losses, dangers, and dis-favours as they
did, and should continue with him
in all his afflictions, and be content
to die and lose their lives rather
forlake him or abandon his service
this (I say) is such a miracle as
in the World fell out the like, and
needes be granted by the enemy to be
supernaturall.

Prooves of Christianitie.

The miraculous facts of Iesus.

The second point, is of externall things and factes done by Iesus, above all power of humane abilitie, in the sight and knowledge of all the Iewes, which facts were published by our Evangelists and especially by Matthew, in the Hebrew tongue, while yet the persons were alive upon whom they were wrought, or in such other that might bee Witnesses thereof. As for example, the raising of Lazarus in Bethania, that was a Village but a myle or two distant from Ierusalem: at whose death and buriall also, (being a Gentleman) many Scribes and Pharisees must needs be present, according to the Iewish custome at the same time, as is reported by Iosephus) and they saw him, both deceased, interred, and the funeral feast observed for him, as also raised againe from death by Iesus after foure dayes of his buriall. With whom they did both eate and drinke, and converse after his returne to life, and every day might behold him walking up and downe openly in the very streets of Ierusalem. This story (I say) how could it be feigned?

Iohn 11.

N

So

Proofer of Christianity.

Mat. 9.

So also in like manner, the raising of the *Archisynagogues* Daughter, whose name is affirmed to be *Jairus*, with diverse other circumstances that doe make the thing most notorious. The raising of the Widdowes sonne, before the gate of the City

Luke 7.

Naim, in the presence of all the people that bare the sayd Corpes,

John 5.

stood about it. The healing of the Cripple in Ierusalem, that had been thirty and eight yeares lame, at the Pooles side, or Bath, which miracle was also in the sight of infinite people. The casting

Marks 2.

out of a Legion of devills from a man that for many yeeres together was knowne to live possessed in the *Mountaines*, which devills by peculiar licence obtained of Iesus to enter into a herd of swine, and so presently carried a thousand of them away into the Sea and drowned them. Wherupon the whole Countrey about, of the people called *Gerasenes*, being stricken with extreame feare, upon sight of the multitude brought Iesus most humbly to depart from their borders.

Mat. 14.

Luke 9.

The feeding of five thousand men with fives women and children, and of barley Loaves and two fishes. The turning of water into wine.

Proofes of Christianity.

marriage at Cana, in the presence of all the guests. The healing of him by a word onely, that had an incurable drop sicke, and this at the Table of a principal Pharisee, and in the sight of all that sate at dinner with him. Luke 14.

This (I say) and divers other such miracles, which were done in the presence and sight of so infinite a number of people, and recorded by our Evangelists, at such times when many desired to discredite the same, and might have done easily by many witnesses and authorities, if any part thereof had beene subject to calumnation, cannot in reason or probability bee doubted of. And therefore I must conclude, that seeing these things are above all power of humane nature, and could not bee done, but by the finger and vertue of the living God himselfe, considering also that it is impossible that God should assist, or give testimony unto any falsehood, it must needs ensue that al was true and sincere which Iesus affirmed: and consequently, seeing hee affirmeth himselfe to bee the Sonne of God, and the true and only Messias, it must needs follow that these miracles, that hee was so in-
which is the ground of that

Prooſes of Chriſtianitie.

John 10.

ſpeech of his to the faithleſſe Phariſies, *If you will not beleewe my words, beleewe my deedes.* And thus much of Ieſus life, doctrine, converſation, and miracles.

The fourth Conſideration.

The paſſion and reſurrection.

THE remaineth now onely the fourth and laſt conſideration of this Section, which is the Paſſion, reſurrection, and aſcenſion of Ieſus. And about his Paſſion there is little or no controverſie, for that all his enemies doe agree and grant, that he was betrayed by his owne Diſciple, apprehended, afflicted, and delivered up by the Jewes; and finally, put to death upon a Croſſe, by the Gentiles. The testimony of *Iosephus* may ſerve for all herein, whoſe wordes are theſe; *That the principall Iewes of his Countrey, having accused & delivered over Ieſus to Pilate, (that was Governour of Iury for the Roman Emperour) hee adjudged him to the Croſſe.* The ſame doe other Iewes and Gentiles record, and in this they take great offence and ſcandall, that we ſhould attribute divinity unto a man that had ſuffered death upon the Croſſe.

Ioseph. lib. 18. antiq. cap. 4.

Proofes of Christianitie.

But if wee shew that this was the
eternall preordination and appoint-
ment of God for saving of mankind,
and that the same was foretold both
to Jew and Gentile from the begin-
ning: and so understood also by the
Jewish Doctors themselves of elder
times, then every reasonable man (I
say) will remaine satisfied, and pre-
cise Gods divine wisdom, before
all folly.

*Christ ascending to Ierusalem
to receive his passion.*

First then consider, that when
Christ had ended his preaching,
and wrought so many myracles as
seemed sufficient to his eternall wise-
dome, and when the time was come,
preordained for his passion (where-
of hee tolde publicly his Disciples
before) hee went up to Ierusalem of
purpose to receive his death, and made
a solemne entry into that Citty upon
an Asse, which was prophesied of
him many yeares before: *Rejoyce
daughter of Sion, Behold thy just King
and Saviour shall come unto thee up-
on an Asse.*

And after hee abode some dayes in
that place, hee was betrayed and sold
by

Proofes of Christianity.

Mat. 10.

Pfal. 40.

54.

Esay 50.

by his owne disciples, as David before hand in many places had fore-told should come to passe. Then followed his apprehension, and most servile abuse by the Iewes, whereof it was fore prophesied in his person by Esay, *I gave my body to them that beat me, and my cheekes to them that buffeted the same. I did not turne my selfe away from them that reproched me: nor yet from them that did spit in my face.*

*The barbarous abuse of Iesus,
fore-told by Prophecie.*

Psal. 22.

After this barbarous intreaty by the Iewes, they delivered him over to Pilate a Gentile, and never ceased to sollicite and pursue their unquenchable hatred against him untill they saw him on the Crosse, where also hee was used in the highest degree of spightfull dealing. Whereof likewise the Prophet David made mention long before, in the person of the Messias, when he sayd; *They pierced my hands and feet: they divided among them my apparel, & upon my upper garment they did cast lots. And againe, by another Prophet he complaineth, saying, They gave me gall to eat, and in my thirst they refreshed me with vinegar.*

Chri.

Christ's death plainly fore-told,

And finally, that Christ should die for the sinnes of mankind, is a common principle, both prefigured and foretold throughout all the olde Scripture. Prefigured by the Sacrifice of Isaac: by the raising up of the brazen Serpent, and by all other sacrifices that were in the Law. Fore-told not onely by the Scriptures before alledged, but also most plainly by Daniel, who was told by the Angel, that after a certaine time by him there appointed: *Vngetur Sanctus sanctorum.* the Saint of Saints shall bee anointed, & *occidetur Christus*, and this anointed Saint or Christ shall bee put to death. Zachary also about the same time, doeth not onely fore-tell his death, but also the kinde thereof, and from what people he should receive the same, for thus hee saith in the person of Christ himselfe: *The inhabitants of Ierusalem at that day shall hang upon me, whom they have crucified.*

Gen. 22.

12.

Dan. 9.

Prooſes of Chriſtianitie.

*The wonderfull predictions of Chriſts
Paſſion ſet downe by
Eſay.*

Eſay 53.

BVt if ye will reade the whole Booke of Chriſts Paſſion, ſet downe at large, ſixe hundred yeares before he fell out, I referre you to a narrative of Eſay, who to ſignifie the ſignificanſſe of the caſe, beſinneth with the Preface, *Who will give credit to the we ſhall report, &c.* And then a little after he goeth on in theſe words. He ſhall mount up as a twig from a dry earth. Hee had no forme or beauty upon him, nor beheld him, and there was no countenance in him, we ſaw him the moſt contemptible and deſpiſed man in the world; a man full of paines, and experienced in infirmities. His countenance was obſcure and deſpiſeable, and wee made no account of him. Truly hee tooke upon himſelfe our griefes, and did beare our paines. We accounted him as a Leaper, and as a man ſtricken and puniſhed by God. But he was wounded for our iniquities, and cruſhed in pieces for our wickedneſſe. The diſcipline (or correction) of our peace lyeth upon him, and by his wounds we are made whole: wee have

Proofes of Christianitie,

have all erred and gone astray like sheepe, every man after his owne wayes, and God hath layd upon him the iniquity of us all: hee was offered up for us, because hee would so, hee shall be led to his slaughter as a sheepe: and as a Lambe hee shall be silent before his shearers.

For the finnes of my people have I forgiven him, saith God. He hath done no iniquity, neither was there deceite found in his mouth. Yet would the Lord crush him in infirmity.

But if hee shall give his life for sin, then shall hee see a long seed (or generation) and the will of the Lord shall be directed in his hand. And for so much as his soule hath sustained labour, it shall see and be filled. And thus my just servant in his knowledge shall justifie many, and beare their iniquities. And I will allot unto him very many people, and he shall divide the spoiles of the stout, for that he hath delivered his soule unto death, and was accounted among the wicked, and prayed for his trespassors.

That is, in making himselfe knowne, or revealing the knowledge of himselfe to the world.

The particulars of Christs passion fore-told by Sybilla.

Thus particularly (as wee see) was the death and passion of our Saviour.

Prooves of Christianitie.

viour Christ fore-told by the Prophets of Israel, to that Nation. Now heare yee the Prophecie of Sybilla, if yee please, wherein shee fore-sheweth the same to the Gentiles: these are her owne words, set downe by *Lactantius*. Hee shall appeare miserable, ignominious & deformed, to the end hee may give hope to the miserable. Afterward hee shall come into the hands of most wicked and cruel men: they shall buffet him with their sacrilegious fists, and shall spit upon him with their uncharitable mouths. He shall yeeld his innocent backe to the whip, and shall say nothing while hee receiveth the stripes, to the end hee may speake to those that are dead: he shall beare a crowne of thornes, and they shall give him gall to eate, and vinegar to drinke: And this shall bee the hospitality hee shall finde among them. What thing can bee more plainly described then this?

The consent of Rabbines.

Neither doe the auncient Rabbines and teachers among the Iewes dissent from this. For that in their Thalmud, that was gathered above one thousand and two hundred

Proofes of Christianitie.

three hundred yeeres agoe, the plaine sentences of divers are sette downe, that their Messias at his comming, shall bee put to death. And as for *Rabbi Iohnathan*, The Author of the Chaldey Paraphrase, who dyed a little before our Saviour Christ was borne, hee applieth the whole Narration of the Prophet *Esaie* before recited (as needes hee must) to the murder of *Esaie 53.* the Messias by the Iewes. Whereupon *Rabbi Simon*, that lived the next age after him, writeth these words following, *Woe be to the men of Israhell, for that they shall slay the Messias, God shall send his Sonne in mans flesh to wash them, and they shall murder him.*

Wherunto agreeth *Rabbi Hadassan* and others, and doe proove further, out of the fore-alleged Prophecie of *Daniel*, Chapter 9. verse 27. that after the Messias shall have preached halfe seaven yeares, he shall be slain. For that *Daniel* saith, *In halfe of seaven yeares, the Host and sacrifice shall cease.* Upon the which words they Comment thus: *Three yeeres and a halfe shall the presence of God in flesh, cry and preach upon the Mount Olivet, and then shall hee beeaine.* Which wordes, the Iewes ordi-

Daniel 9,

Proofof of Christianitie.

Misdrach Tehillim. ordinary Commentary upon the Psalmes, doe interpret to bee meanes of Christs preaching three yeares and an halfe before his passion. Which do agreeth very little or nothing from the account of us Christians, and of our Evangelists.

Of the myracles that fell out in Christs death and passion.

THUS wee see by all that hitherto hath beene sayd, that the very particulars of Christs whole death and passion, were fore-tolde most plainly both to the Jew and Gentile, and acknowledged also by the ancient Doctours of the Jewish Nation, before the effectuation thereof came to passe. And Sibilla addeth further two particular miracles that should fall out in the sayd passion of the Messiah, to wit; *That the vaile of the Ierusalem Temple should breake in two, and that at mid-day there should bee darknesse for three houres over all the world.* Which thing to have beene fulfilled at the death of Iesus, not onely Saint Matthew doth assure us in his Gospell, but also Eusebius affirmeth, that hee had read the same word for word, recorded in divers Heathen Writers.

And

Proofof of Chriftianity.

And amongst other hee citeth one
Polemon an exact Chronicler, that re-
counteth the same in the fourth yeere
of the two hundred and two *Olimpiad*,
which agreeth just with the eigh-
teenth yeare of *Tyberius* his reigne,
which was the yeare wherein our Sa-
uour Christ suffered. And hee goeth
so far as to name the very houres of
the day, as our Evangelists doe. *Ac-*
tilas an olde Astronomer doth con-
firmeth the same, and proved morco-
ver by the situation and constitution
of the Sunne and Moone at that time,
that no Eclipse could then bee natu-
rally. Which thing in like manner
Dionysius Areopagita doe observe in
the very day of Christs Passion, be-
ing at that time, but twentie and five
yeres olde, and yet well studied in A-
stronomy, as himselfe testifieth. And
finally, *Lucianus* a learned Priest of
Smyrna, was accustomed to provoke
the Gentiles to their owne Commen-
taries and Stories, for record and te-
limony of things.

Of Iesus Resurrection.

There ensueth now for ending and
confirmation of all that hath bin
said and proved before, to adde a
word.

Proofes of Christianity.

word or two of Iesus Resurrection. Which point, as of all other it is of most importance: so was it exactly fore-told both to Iew and Gentile, and promised by Christ himselfe in all his speeches while hee was upon earth. And among the Iewes, it was assured by all the Prophecies before recited, which doe promise so great abundance of glory, joy, and triumph to Christs Church after his passion. Which never possibly could bee fulfilled, unlesse hee had risen from death againe. And therefore the sayd Resurrection was prefigured in

Iona 2.

Iona, together with the time of his abode in the Sepulcher. It was also

Psal. 16.

expressely fore-shewed by *David*, affirming, That God would not suffer his holy one to see corruption. And after him againe, more plainly by the

Osea. 6.

Prophet *Osea*, Hee shall quicken us againe after two dayes, in the third day hee shall raise us, and wee shall live in his sight: And to the Gentiles, Synila left written not far from the same time: He shall end the necessity of death by three dayes sleepe: and then returning from death to life againe, hee shall bee the first that shall shew the beginning of resurrection to his chosen: for that by conquering death he shall bring us life.

Thus

Proofes of Christianitie.

Thus much was promised by Promises before Christs appearance. And to comfort his Disciples and followers, re-iterated his promise againe Math. 22: 16. of himselfe in many speeches, albeit many times his meaning was not perceived. Which promise of returne from death, if it had beene made for a long time to come, (as Mahomet promised the Sarazins, after eight hundred yeres to visite them againe) albeit the performance were never meant; yet might the falshood lurke in the length of time. But Iesus assuring all men hee would rise againe within three dayes, it cannot be imagined, but that hee bravely purposed to fulfill his promise, for that otherwise the fraud must have beene discovered. Now then let us consider what manner of performance Iesus made hereof.

The appearings which Iesus made after his Resurrection.

And first, the persons most interested in the matter, as they whose totall hope, stay, refuge, & felicity depended hereof, I meane his apostles, dismayed, and afflicted Disciples, doe recount twelve sundry appariti-

Prooves of Christianitie.

partitions, which Iesus made unto them in flesh, after his Resurrection.

Mark 16 The first was to *Mary Magdalen* a part, when shee with *Salome* and other women, went and remained with

Math. 28. oyntment about the Sepulcher. The second was to all the women together; as they returned home-wardes who were also permitted to imbrace

1 Cor. 15. his feete. The third was to *John*

Luke 24. *Peter* alone. The fourth to the two Disciples in their journey to *Emmaus*.

Iohn 20. The fifth was to all the Apostles, and other Disciples together when the

1 Cor. 15. doores were shut. The first was to

Iohn 20. the same company, againe after eight dayes when *Thomas* was with them at what time also he did both eate and drinke, and suffered his body also to bee handled among them. The se-

Iohn 21. venth was to Saint *Peter* and Saint *John*, with five other Disciples, when they were a fishing, at what time also hee vouchsafed to eate with them.

Mat. 28. The eighth was to eleven Disciples at one time, upon the Mount *Thabor* in *Galily*. The ninth was to more

1 Cor. 15. then five hundred brethren at one time, as Saint *Paul* testifieth. The

Idem. tenth was to *S. James*, as the same Apostle recordeth. The eleventh was

Act. 1. to all his Apostles, Disciples, and friends

Proofer of Christianity.

friends together, upon the Mount
olive by Ierusalem, when in their
presence he ascended up to heaven.
The twelfth and last, was after his as-
cension unto S. Paul, as himselfe bea- 1 Cor.
witnesseth. 15.

All those apparitions are recorded
in Scripture, as made by Iesus after
his resurrection, to such as by his e-
ternal wisdom, were preordained
to be witnesses of so glorious a spec-
tacle. To whom (as S. Luke affir-
meth) Hee showed himselfe alive by
many arguments, for the space of forty
dayes together, and reasoned with them
of the Kingdome of his Father. And
why any man should mistrust the te-
stimony of those men which saw him,
conversed with him, ate with him,
dranke with him, touched him, and
heard him speake, and whose entire
state and welfare, depended wholly
upon the certainty hereof, I see no rea-
son. For what comfort had it beene,
or consolation to these men to have
beleeved of themselves these former
apparitions? Acts I.

What encouragement might they
have taken in those dolefull times
of desolation and affliction, to have
among them the dead bodie of Iesus
rising againe, on whose onely life, their Vni-
versall sal- Circums-
stances
that con-
firme the

Proofer of christianitie.

verfall hope and confidence depa-
ded: The Scribes and Pharisees
ing astonished with the suddaine
newes of his rising againe, con-
med unto them by their owne Sou-
diours that saw it, found no
way to resist the same thereof,
only by saying, (as all their po-
rity doe unto this day) that his
ciples came by night and stole
his body, while the Souldiours
asleepe. But what likelihood
possibility can there be in this?
first, it is evident to all the World
that the Apostles themselves (who
were the heads of all the rest) were
so dismayed, discomfited, and
jected at that time, as they durst
once goe out at the doore, for what
cause onely those silly women, who
for their sexe esteemed themselves
more free from violence, presumed
alone to visit the sepulcher, which
no man durst doe for feare of
the Souldiours, untill by those Wo-
men they were enformed, that the
foresayd band of Souldiours were ter-
rified and put to flight by Christs re-
surrection.

**Great
improbab-
ilities.**

And then how was it likely, that
men so much amazed and overcome
with feare, should adventure to flee
away

Proofes of Christianity.

How could they take a dead body from a gard of soldiers that kept it? or if their hearts served them to adventure so great dangers; what hope or probability there beene of successe? especially considering the sayd body lay in a neww holcher of stone shut up, locked, and sealed by the Magistrate?

How was it possible (I say) that the Disciples should come thither, take up the Monument? take out the body, and cary the same away, never after to bee scene or founde, without espiall of some one amongst many that attended there? Or if this were possible, (as in reason it is not) yet what profit, what pleasure, what comfort could they receive here-
Wee see that the Apostles and Disciples of his, who were so abandoned of life and heart in his passion, after two dayes onely they were so changed, as life and death can bee no more contrary.

For whereas before they kept home in all feare, and durst appeare nowhere, except among their owne private friends: now they came forth into the streetes and common places, and avouched with all alacrity and irresistible constancy, even before the faces and hearing of their greatest

test enemies, that Iesus was risen from death to life; that they had seen him, and enjoyed his presence. And that for testimony and confirmation hereof, they were most ready to spend their lives. And could all this (say you) proceede only of a dead body which they had gotten by stealth to their possession: Would not rather the presence and sight of his body, so torne, mangled, and deformed, as Iesus body was, both in the Crosse, and before, have rather dismayed them more, then have given them any comfort? Yes true. And therefore Pilate the Governor considering these circumstances, and that it was unlikely, that either the body should bee stolne away without privy of the Souldiers, or if it had beene, that it should yeeld such heart, consolation, and courage to the stealers: beganne to give ear more diligently to the matter; and calling unto him the Souldiers that kept the watch, understood by them the whole trueth of the accident, to wit; that in their sight and presence, Iesus was risen out of his Sepulchre to life, and that at his rising, there was so dreadfull an Earthquake with trembling and opening of Sepulchres

The examination of the matter by Pilate.

Proofes of Christianitie.

bers round about, such screeches,
and commotion of all Ele-
as, as they durst not abide lon-
but ranne and told the Iewish
strates thereof, who being great-
contented (as it seemed) with
advertisement, gave them money
that while they were sleeping,
body was stolne away from them
disciples.

All this wrote Pilate presently to
Lord Tiberius, who was then
Emperour of Rome. And hee sent
shall, the particular examinations
confessions of divers others, that
had scene and spoken with such as
risen from death at that time,
had appeared to many of their
maintaince in Ierusalem, assuring
also of the Resurrection of Je-
sus. Which information, when Ty-
berius the Emperour had considered,
was greatly moved therewith, and
proposed to the Senate, that Iesus
might bee admitted among the rest
of the Romaine Gods: offering his
consent, with the priviledge
of the Supream royall suffrage, to
make decree. But the Senate in no
wise would agree thereunto. Where-
upon Tyberius being offended, gave
order to all men to believe in Iesus
that

Proofer of Christianitie.

that would: and forbid upon paine of death, that any officer or other, should molest or trouble such as bare true affection, zeale, or reverence to his Name. Thus much testifieth *Tertullian* against the Gentiles, of his knowledge, who living in Rome, was a learned man, and pleader of causes divers yeares before he was a Christian, (which was about one hundred and fourescore yeares after our Christ his ascension) had probability by reason of the manner of his Family, learning, and place where he lived, to see and know the Religion of the Romans. And the same doth affirme also *Cyprianus*, another ancient Writer of no lesse authority then *Tertullian*, before whom he lived.

Neither onely divers Gentiles, but also this opinion of Iesus Resurrection, gaine from death, but also from the Iewes of great credit and wisdom, at that time were enforced to believe it; notwithstanding, it pleased God to give them so much grace touching to become Christians.

The opinion of the wisest sort of Iewes touching Iesus resurrection at that time.

This appeareth plainly by learned *Iosephus*, who writing his story not above forty yeares after Christs passion, tooke occasion

Proofer of Chriſtinity.

of Ieſus and of his Diſciples,
after hee had ſhewed how hee
was crucified by *Pilate* at the inſtance
of the Iewes, and that for all this,
his Diſciples ceaſed not to love him;
he proceeded with theſe words;
tertio die vita reſumpta;
he appeared. That is, for this love
of his Diſciples, hee appeared unto
them the third day, when he
gave life unto him. Which ex-
traordinary and reſolute words, wee
may take, not as the confeſ-
ſion of *Iuſtus*, but as the com-
mon judgment, opinion, and ſentence,
of all the diſcreete and ſober men of
that time, layd downe and recorded
by this Hiſtoriographer. In whole
places there were yet many Chri-
ſtians alive, that had ſeen and
spoken with Ieſus after his Reſur-
rection; and infinite Iewes, that had
heard the ſame proteſted by their Fa-
thers, brethren, kinsfolks and friends,
who had bene themſelves eye-wit-
neſſes thereof.

Of Ieſus Aſcenſion

And thus having declared and
prooved the Reſurrection of our
Saviour Ieſus, both how it was fore-
ſhew-

Proofer of Christianity.

Acts 1.

shewed, as also fulfilled: there is nothing more of necessity to be said in this Section. For that whosoever seeth and acknowledgeth Iesus being dead, could raise himselfe againe to life, will easily beleeve also, that he was able likewise to ascend up into heaven. Whereof notwithstanding Saint Luke alledgeth hundredth and twenty witnesses at least, in whose presence hee ascended from the topp of the Mount of Olives after forty dayes space, which hee spent with them from the time of his Resurrection.

Hee alledgeth also the appearance of two Angels among all the people for testimony thereof. Hee nameth the day and place, when and where it happened. He recounteth the words that Iesus spake at his ascension.

He telleth the manner how hee ascended, and how a cloud came down, and received him into it out of their sight. He declareth what the multitude did, whither they went, and in what place they remained after their departure thence.

And finally, hee setteth downe many particulars, as it had beene the easiest matter in the world, for

Proofes of Christianity.

emies to have refuted his narrati-
on, if it had not bene true. Neither
was there any to receive more da-
mage by the false-hood thereof, then
himselfe, and those of his profession,
if the matter had bene fained.

Wherefore to conclude at length
the Treatise of the birth, life, doc-
trines, death, resurrection, and
ascension of Iesus: seeing nothing
happened in the same, which
was not foretold by the Prophets, of
old, nor any thing fore-shewed by
the same Prophets concerning the
Messias, which was not fulfilled most
truly, within the compasse and
course of Iesus abode upon earth; we
may most certainly assure our selves,
that as God can neither fore-tell an
event, nor yeeld testimony to the
same, so can it not bee, but that these
things which wee have shewed to
have bene so manifestly fore-pro-
phesied, must needs assure us, that Iesus
was the true *Messias*. Which thing
shall yet more particularly appeare
by that which ensued by his power
and verue, after his ascension; which
shall bee the argument of the next
Section which followeth.

The con-
clusion of
this les-
son con-
dema-
tion.

Proofes of Christianitie.

How Iesus proved his deuty after his departure to heauen.

Sect. 3.

**The contents of
this third
Section.**

AS by the deedes and actions of Iesus while he was upon the earth compared with the predictions of Gods Prophets from time to time; he hath bin declared in the former Section to be the true Messias and Saviour of the world; so in this that now we take in hand, shall the same be shewed by such things as ensued after his ascension and departure from this World. Wherein his power and deuty appeared more manifestly (if it may be so spoken) then in other his workes which he wrought in his life. In which kind albeit I might treat of many, and almost infinite branches, yet for order and brevity sake, I meane only to take in consideration these few that ensue. Wherein not onely the power of Iesus, but also his love, his care and providence, and most perfect accomplishment of all his promises, and finally, the justification of all his speeches, Prophecies and doctrines upon earth have beene declared.

And to reduce what is to bee sayd herein to some order and method,

Proeses of Christianitie.

Ignored that in the first place shall be considered the sustentation, promotion, increase and continuation, of Christs little Church, and Kingdome, which he himselfe first planted and left upon earth. The second consideration shall be of the Apostles and their actions, the third of his Evangelists. The fourth of his Witnesses and Martyres throughout the world. The fift shall be of the Kingdome of infernall powers, bearen downe by his vertue, the sixt of the punishment and just vengeance that lighted upon his enemies, who most impugned his diuine person in this world. The seauenth and last shall declare the fulfilling of all such prophecies and predictions, as proceeded from his diuine mouth, while he was conuersant upon earth.

The diuision of the particular considerations ensuing.

The first Consideration.

Now then for the first, it is to be considered, that at Iesus departure out of this World from the Mount Olivet, Saint Luke reporteth, that all the multitude of his followers, which there had behelde his ascension into heaven, returned backe together into the City of Ierusalem, where they remained in one house together,

Christs Church.

Prooſes of Chriſtianity.

gether, continuing in prayer and expectation what ſhould become of them. The whole City was bent againſt them, themſelves were poor and ſimple people: and divers of the women; Lands or revenues they had none to maintaine them, nor friends in Court to give them countenance againſt their enemies. The name of Jeſus was moſt odious, and who ever did favour him, was accounted enemy to the State. There was not (perhaps) among them, who conſidering the great multitude, would imagine with themſelves, what ſhould become of them? Where ſhould find to maintaine and ſuſtain them? What ſhould bee the end of that feeble congregation? For altho they durſt not goe, for feare of perſecution: and continue long together they might not, for want of necessities. Beſides that every houre they expected to bee moleſted and ſeized forth by Catchpoles and other officers. And albeit in theſe diſtrefſes the remembrance of Jeſus, and his promiſes made unto them at his paſture; as alſo the delectable ſight of his bleſſed Mother, and his often exhortations and encouragements unto them, did ſomewhat

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generally as may bee supposed: yet to
in that by humane reason should
under and weigh their present state
and condition, it could not chuse but
seem hard, and no wayes durable.

But behold upon the suddaine,
when they had continued now tenn
dayes together, and might by all pro-
bability find themselves in very high
degree of temporall distresses, Iesus
performed his promise of sending The com-
forter, which was the ming of
the Holy Ghost. By whose coming, be-
came the Internall joy and incedible
glory and exultation of mind, they
received also fortitude and audacity
brought forth into the world. They
received the gift of tongues, ena-
bling them to discourse and deale
with all sorts of people. They receiv-
ed wisdom and learning, with
most wonderfull illumination in high-
est mysteries, whereby to preach, to
teach, and convince their adversaries.
They received the gift of Prophecie,
to fore-tell things to come, together
with the power of working signes and
miracles, whereby the whole world re-
mained astonished.

The com-
ming of
the Holy
Ghost &
what co
fort hee
brought
with him,

And for a taste or earnest penny
of that which should ensue, concer-
ning the infinite increase of that lit-
tle

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the congregation; they saw three thousand of their adversaries converted to them in one day, by a Sermon of Saint Peter.

Which increase went on so fast for the time that ensued: that within forty yeeres after, the Gentiles themselves confessed that the branches of this congregation, were spread over all the world, and began to put in feare every Romanic Emperors themselves. Whereof not long after, a man that was as learned as ever was any converted from Paganisme to Christianity, beareth record in his defence to an Emperor and his officers, who according to the nature of persecutors, accounted Christians for Traytors, and enemies to his state and dignity. Which vulgar objection, this fore-said learned man refuteth in these words.

If wee were enemies to your estate, you might well seek new Cities, and Countries, whereof to beare government; for that you should have in your Empire, more enemies then Citizens. We have filled your Cities, your Townes, your Provinces, your Ilands, your Castles, your Fortresses, your Tents, your Campes, your Courts, your Palaces, your Senates, and your Market places. Only we

Prooves of Christianitie.

have left your Idolatrous temples unto your selves, all other places are full of Christians. If we were enemies, what dangerous wars might we make against you, (albeit our number were faire lesse) who esteeme so little of our lives, as to offer our selves dayly to be slaine at your hands? This then is your safety in the very deede, not your persecuting of us, but that we are honest, patient, and obedient, and that it is more lawfull in Christian Religion, to be killed, then to kill.

By which wordes of *Tertullian*, in this first beginning and infancy (as it were) of Christian religion, (for he lived in the second age after Christ) we see how this little flocke and kingdom of Iesus was increased notwithstanding all the resistance and violence of the world against it. Which appeareth by the same *Tertullian*, to have beene such, and was even at that time when he wrote those words (the fourth persecution being then in most fury) as all the Malefactors of the world together had not so much rigour shewed against them, as had the most innocent Christian that lived, for confessing onely that name and Religion.

Then this declared most apparantly that it could not proceede but of

The
wonders
full
quicke in-
crease of
Christs
Church.

Proofof of Chriftianitie.

Some divine power and Supernaturall
affiftance, then in fo fhort a fpace, a-
midft the contradiction and oppofiti-
ons of fo many adverfaries, among
the whips, fwords, and tortures, or fo
great, potent, and violent perfecutions,
this poore, fimple, and feeble congrega-
tion fhould pearfe through, and
augment it felfe fo ftrongly. Especial-
ly, if we confider the outward meanes
of this increafe, wherein there was no-
thing to allure or content mans na-
ture, nothing gorgeous, nothing delec-
table, nothing to please or enervate
fenfuality.

*Plat 30
apo. prof
regum*

We reade of an Emperour that ta-
king in hand to conquer the world,
made this Proclamation for winning
men unto his partie. Whofoever will
come and be my fervant, if hee bee a
Footeman, I will make him a horfe-
man; if he be a Horfe-man, I will make
him ride with Coaches; if he bee a
Farmour, I will make him a Gentle-
man, if he poffeffe a cottage, I will give
him a Village, if he have a Village, I
will give him a City, if he bee a Lord
of a City, I will make him Prince of
a Region or Countrey. And as for
gold, I will poure it forth unto them by
heaps and weight, and not by number.
This was the Proclamation and Ed-
dict

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King of Tyrus, to his followers, very
glorious (as wee see) in pompe of
words and offention of stile. Let us
now compare the Proclamation of
Jesus, whose entrance and Preface
was *Poenitentiam agite, Repent ye.* Mar. 3.
And then it followeth, *In hoc mun-
do pressuram habebitis:* In this world
you shall receive affliction. And then
after againe; *They shall whippe and* Iohn 16.
scourge you. And yet further; *You* Mar. 10.
shall bee hateful in the sight of all men
for my sake. Then is there adjoyned.
He that loveth his life shall loose his
soule. After that ensueth, *He that will*
follow me must beare his crosse. And fi-
nally the conclusion is: *He that com-* Luke 9.
eth to me and doth not hate his Fa-
ther, his Mother, his wife, his children, Luke 14.
his brethren, his sisters and his owne life
for my sake, he is not worthy to be my
servant.

This was the entertainment propo-
sed by Jesus, to such as would come
and serve under his banner, with ex-
plicit protestation, that himselfe was Mat. 10.
sent into the World. not to bring
peace, rest, and ease to flesh and blood,
but rather to bee the cause of Sword,
fire, tribulation, combate, and enmity.
And yet with these cold offers pre-
sented to the world by poore, as-
ject,

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abject, and most contemptible Officers; and by this doctrine so croſſe and oppoſite to mans nature, inclination and ſenſuall appetite, he gained more hearts unto him within the ſpace of forty yeares, aſhath beene ſayd, then ever did Monarch in the world, poſſeſſe loving ſubjects, by whatſoever temporall allurements they might or did propoſe. Which argueth moſt evidently, the omnipotent power of him, that contrary to mans reaſon, would bring to paſſe ſo miraculous conquest.

The third Conſideration.

**Of Chriſts
Apoſtles.**

THERE ſolloweth in order, the conſideration of Chriſts Apoſtles, which in ſome reſpect may bee ſayd more ſtrange and wonderfull then the former, in that they being both rude, ſimple, and unlearned men, (and for the moſt part of the baſer ſort,) ſhould bee choſen and aſſigned to ſo great a worke as was the converſion of all Countreies and Nations, and to ſtand in combat with the power, learning, and wiſedome of all the world. Neither onely had they to contend and fight againſt their enemies, but alſo to direct, governe,

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and manage all those, who should be
adjoyned to their Masters kingdome.
To which charge they seemed so un-
toward and insufficient, in al that time
wherevith they liyed with him here
upon earth, as by their questions and
demaynes made unto him a little be-
fore his Passion, they might appeare
to have learned very little in three
whole yeares conversation and instru-
ction and in very deed to be incapable
of so high mysteries and functions.

Yet notwithstanding, these men,
who of themselves were weake and
impotent, after strength and confir-
mation received by the descending of
Gods holy Spirit into them, became
so perfect, able, and most excellent
men, as they brought the whole
World in admiration of them: Not
only by the most exquisite perfecti-
on of their doctrine, (wherein on a
suddaine, without study, they excelled
and confuted the greatest Philoso-
phers then living,) but also, and that es-
pecially, by the rare and stupendious
miracles which they wrought in the
sight of all men. The contemplation
wherof as S. Luke reporteth, drove the
beholders not only into great maruell, Act, 5.
but also into feare & exceeding terror, 1 . .

And for example, hee recounteth the

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restoring of a lame man at the Temple gate of *Ierusalem*; which had beene a Cripple for the space of forty yeares and more, and this Mirack was done and testified in the presence and knowledge of all the Citty. Hee

Act. 3.

recordeth also the dreadfull death of *Ananias* and *Saphira*, by the onely speech and voyce of Saint Peter: as in like manner the healing of infinite sicke people, by the presence and shadow of the same Apostle.

Act. 5.

Hee reporteth also the most wonderfull deliverance of the sayd Saint Peter, out of the hands and prison of *Herod*, by the Angell of God. The variety of Languages, which all the Apostles spake. The visible descending of the Holy Ghost upon all such, on whom the sayd Apostles did but lay their hands; the Miraculous conversion of Saint Paul, by Christs appearing unto him in the way when hee went to persecute. Of which miracle Saint Paul himselfe protesteth in every place afterward, and once especially, in an open audience and judgement, before King *Agrippa*, and *Festus* Governour of *Iury*.

1 Cor. 15

These miracles and many more are recorded by Saint Luke, whereof some part were seene by himselfe, and the

rest

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rest most evident to all the World,
as done in publike before infinite
witnesses. Neyther is it possible they
could bee fained, for that (as in the
like I had before noted) it had beene
most easie to have refuted them, and
thereby to have discredited the whole
proceedings of Christian Religion in
their first beginnings. As for ex-
ample; if the miracle of Saint Peter,
being delivered forth of the hands
and prison of Herod Agrippa, had
any way come to bee touched with
falshood, how many would there
have beene of Herods Officers,
Courtiers, Servants, and Friends,
that for defense of their Princes ho-
nour, so deeply tainted by this nar-
ration of Saint Luke, published not
long after the thing was done, how
many (I say) would have offered
themselves to refuse and disgrace the
Writer hereof, having so pregnant
meanes by publicke Records to doe
the same? So againe, whereas the
same S. Luke reporteth of his owne
knowledge, that in a City of Macedo-
nia, named Phillippi, Saint Paul and
Silas, after many miracles done, were
whipped and put in prison, with a
diligent garde in the lowest prison
of all: their feete locked fast in the
stockes

The mira-
cles repor-
ted of the
Apostles
could not
be fained,

Acts 16.

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stockes of Tymber and that at mid-
night, when *Paul* and *Silas* began to
pray, the whole prison was shaken,
and all the doores throwne open, and
also the gives, not onely of those two,
but of all the other Prisoners upon a
sodaine burst in sunder, and that ther-
upon, not onely the *Gailour* call
himselfe at the feete of *Saint Paul*,
but the *Magistrates* also, (who the
day before had caused them to be
whipt) came and asked them pardon,
and humbly intreated them to depart
out of their City. This story (I say)
if it had beene false, there needed no
more for confutation thereof, but on-
ly to have examined the whole City
of *Philippi*, who could have testified
the contrary.

And yet among so many aduersa-
ries, & earnest Impugners of Christi-
an Religion as Gods enemy stirred up
in the Primitive Church, of all sorts
and sects of people: no one ever ap-
peared, that durst attempt to take in
hand, the particular improving of these
or the like Miracles, but rather con-
fessing the facts, sought alwayes to disre-
dite them by other sinister communi-
on: namely and commonly, that they
were wrought by the deceits and sleights
of Art Magicke.

Thus sayd the Iewes of the Miracles of Iesus, and so sayd *Julian* the Apostata, of the wonderfull and strange things by *S. Peter*, and *S. Paul*; affirming them to have beene the most expert in Magicke, of any that ever lived; and that Christ wrote a speciall booke of that profession, and dedicated the same to *Peter* and *Paul*; whereas notwithstanding it is most evident, that *Paul* was a Persecutor diverse yeeres after Christ his departure.

One *Hierocles* also wrote a booke; wherein hee fained *Appolonius Tiana* to have done the like Miracles or Magicke, which Christ, and his Apostles did by divine power, And finally, it is a generall opinion, that both *Nero* and *Julian*, gave themselves so extremely to the study of that vaine Science, as no man ever did the like, upon emulation onely of the Miracles done in Rome by *Peter* and *Paul* when *Nero* lived, and by other Saints and his Disciples in the time of *Julian*.

But what was the end? *Pliny* that was a Pagan, writeth thus of *Nero*, that as no man ever laboured more than hee in that Science, so no man ever left a more certaine Testimony of the mervailous exceeding vanity thereof. The like in effect

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Zosimus. In fact veriteth *Zosimus* of *Julian*, albeit
Vita Iuli- himselfe a malicious Heathen.
an.

And if it were not written, yet their
severall extraordinary calamities, and
most miserable deaths which by all
their Magicke they could not fore-
see, doth sufficiently testifie the same
unto us, especially the last words of
Julian, *Vicisti Galilee*, *Vicisti*. Thou
hast won (*O Galilzan*) thou hast got-
ten the victory. Acknowledging there-
by as well the truth of Christs Miracles
and of his followers, as also the vanity,
folly, and madnesse of his owne endea-
vours.

Thus then went forward Christs
Apostles, and preached him every
where throughout all the world; *Do-
mina cooperante & sermonem confir-
mante, sequentibus signis* :: that is,
(as *S. Marke* affirmeth) the Lord Je-
sus working with them, and confir-
ming their preaching by signes and
Miracles. In respect of which be-
nigne assistance of Iesus in their acti-
ons, *S. Luke* saith further; They dealt
most confidently in the Lord, his word
of grace giving testimony unto their
doing, and shewing forth signes and
most prodigious wonders by their
hands. No persecution, no terror, no
threats of enemies, no difficultie, or
and

Acts, 14.

Proofer of Christianity.

anger that might occurre could stay them from their course of setting forth Christs name and glory.

And they were so assured of the truth, by the inward illuminations which they had, and by this certaine Testimony of Gods favour and assistance in doing Miracles; as one of them writeth thus: That which we have heard, which wee have seene with our eyes, which we have beheld, which our hands have handled of the word of life: that we doe testifie and announce unto you. And another who had beene a grieuous Persecutor, and was converted without any conference with any Christian in the world, sayd, Of Iesus that was dead and risen againe, that neither tribulation, nor distresse, nor famine, nor beggary, nor danger, nor persecution, nor death of sword, could daunt him from the service of such a Master. And in another place he saith, that hee esteemed all things of this world, wherein a man might glory, to bee as very dung and detriments, in respect of the eminent knowledge, (that is his word) of his Lord Iesus Christ. In which very name hee tooke so exceeding great delight: as in a few Epistles which hee left written, he is observed

1 John 1.

S. Paul.

Rom. 8.

Phil 3.

Proofes of Christianitie.

served to have used this sentence, *Dominus noster Iesus Christus*, above two hundred times.

Neither indured this in these Apostles, for a time only, but all their lives which as they spent the same withalacrity in the service of Iesus, so in the end they gave up the same most cheerfully, to whatsoever death presented it selfe, for confirmation and sealing of their former doctrine; never so full of confidence, courage, and consolation, as at that houre, nor never so boldly denouncing their Master or talking so joyfully of rewards, Crownes and Kingdomes, as at the very last instant and up-shot of their worldly combat.

This then declared most manifestly that the actions of these men proceeded not of humane spirit, nor could bee performed by the power of man, but by the divine force and supernatural assistance of their Lord and God, whom they confessed.

The third consideration.

Of the
Evangelists.

AND thus much in brevity of Christs Apostles. There ensue next his Evangelists: that is, such men as have left unto us written, his birth, life, doctrine, and death. Where-

Proofes of Christianitie.

It is to be noted, that Iesus being God, tooke a different way from the custome of man, in delivering unto us his Lawes and precepts. For that men who have bene Law makers unto the World, knew no surer way of publishing their Law and procuring authority to the same, then to write them with their owne hands, and in their life time to establish their Promulgation. So *Lycurgus*, *Solon*, and other among the *Græcians*, *Numa* to the *Romans*, *Mahomet* to the *Saracens*, and divers other in like manner. But Iesus to see his divine power in directing the penne and stile of his Evangelists, would not leave any thing written by himselfe, but passed from Iesus left this world in simplicity and silence, nothing without any further shew and ostentation of his owne doings: meaning by him notwithstanding by his eternall selfe, wisdom that the Prophecy of *Ezechiel* should be fulfilled, which fore-signified the being of his foure irrefragable witnesses, which day and night, without rest, should preach, extoll, and magnifie their Lord and Master to the worlds end.

Foure then were fore-prophecied, and foure as we see by Gods providence, were provided to fulfill the same

Praiser of Christianity.

same Prophecie. The first and last are two Apostles, that wrote as they had seene. The two middle are two Disciples, who registred things as they had understood by conference with the Apostles. The first Gospell was written by an Apostle, to give light and open the way to all the rest. And the last in like manner was written by an Apostle, to give authority and confirmation to all the former. The first was written in the Hebrew or Iewish tongue, for that Iesus actions were done in that Countrey, so the ead may thereby, either the whole nation might believe them, or the obstinate impugne them. The other three were written in the publicke tongues of all other Nations, that is, in the Greeke and Romane languages, if it bee true (which divers hold) that Saint *Markes* Gospell was first written in Latine.

They wrote their stories in diuers Countries, each one remaining farre distant from another, and yet agreed they all (as we see) most exactly, in the very same narration. They wrote in diuers times, the one after the other, and yet the later did neither correct nor reprehend any thing in the former. They published their stories, when infinite were alive that knew

Proofs of Christian life.

the facts, and many more that desired to impugn them. They set down in most of their particular Narrations, the time, the day, the houre, the place, the Village, the house, the persons, the men, the women, and other thelike. Which circumstances, the more they are in number, the more easie to be refuted, if they were not true. Neither did they in Iury write of things done in India, but in the same Countrey it selfe, in Townes and Cities that were publickely knowne, in Bethsaida and Bethsaida, Villages hard by Ierusalem: in the Saburbes and hills about the Citie, in such a streete, at such a Gate, in such a Porch of the Temple, at such a fish-pool, which all people in Ierusalem did every day behold.

They published their writings in their owne lifetime, and preached in word, so much as in writing they had recorded. They permitted the same to the judgement and examination of all Christs Church, especially of the Apostles, who were able to discern every least thing therein contained. So Saint Marke set forth his Gospel, by the instruction and approbation of S. Peter, as also did S. Luke by the authority of S. Paul.

The publishing of our Gospel.

They

Proofer of Christianity.

They altered not their writings after-
ward, as other Authors are wont in
their latter editions, nor ever com-
cted they one jot of that which they
had first set downe. And that which
never happened in any other writings
in the world besides, nor ever Prince
or Monarch was able to bring to passe
for credite of his Edicts or sanctions;
they gave their lives for defence and
justifying of that which they had writ-
ten.

Their manner of writing, is sincere
and simple, without all Art, amplifica-
tion, or rhetoricall exhortation. They
flatter none, no not Iesus himselfe
whom they most adore, nor in confes-
sing him to be their God and Creator,
doe they conceale his infirmities in

Math. 21. flesh, in that he was man: as his hun-

Mark. 2. ger and thirst: his being weary: how

John 7. he wept: his passion of feare, and the

Luke 19, like. So likewise in the Apostles that

were the Governours, Superiours, and

heads of the rest: doe these Eyange-

lists dissemble, hide, or passe over no

such things as were defects; and

might seeme to worldly eyes to turne

to their discredit. As for example,

Mark, 15. how Christ rebuked them for their

John 10. dulnesse in understanding: how af-

ter long instruction, they proposed

norwith-

Proofes of Christianitie.

withstanding, very rude and im-
pertinent questions unto him; how
Thomas would not beleefe the atte-
station of his fellows, how S. John and
S. James, the sons of Zebedee, ambitious-
ly solicited to have the preheminance
of sitting neere to Christ in his glory,
which latter clause, being set downe
scarcely by S. Marke, while yet S. John
the Apostle was living, the same was
never denied, nor taken ill by the said
Apostle, neither was S. Markes Gos-
pel any thing the les approved by him,
since he lived longest, and wrote last
of all the rest.

Nay, which is more, and greatly
(no doubt) to be observed: these E-
vangelists were so sincere and religi-
ous in their Narrations, as they no-
ted specially, the imperfections of
themselves and of such other as they
principally respected. So S. Matthew,
nameth himselfe *Matthew the Pub-
licane*. And so S. Marke being Pe-
ters Disciple, recordeth particularly
how S. Peter, thrice denied his Lord
and Master. S. Luke that was Schol-
ler and dependant of Saine Paul, mak-
eth mention alone of the differen-
ces betweene Paul and Barnabas, and
in the story of S. Stephens death, af-
ter all his narration ended, he addeth

Mark. 10

Mark. 14

Math. 10

Acts 15.

Prooſes of Chriſtianity.

AA. 7.

a claue, that in humane judgement might have beene left out, to wit, *Saulus erat conſentiens ne moreretur.* Saul was conſenting and culpable of Stephen's death. Whereby wee may perceive moſt perſpicuouſly, that theſe men were plaine, ſincere, and ſimple, and farre from preſuming to deviſe any thing of themſelves. were they religious; and made ſcruple to paſſe over, to leave out any thing of the truth, in favour of themſelves, or any other whatſoever.

Theſe men's writings then, were publiſhed and received for undoubted truth, by all that lived in the very ſame age, and were privy to the particulars therein contained. They were copied abroad into infinite mens hands, and ſo conſerved with all care and reverence, as holy and divine Scripture. They were read in churches through out all Countreies & Nations: expounded, preached and taught by all preachers, and commentaries made upon them by holy Fathers from time to time. So that no doubt can be made, but that wee have the very ſame writings incorrupt as the Authors left them: for that it was impoſſible for any enemy to corrupt ſo many copies ſcattered all over the world, without diſcovery & reſiſtance.

No doubt
but that
we have
the true
writings
of our E-
vangelists.

Proofer of Christianity.

stante. And the same very text, wordes, and sentences, which from age to age, the learned Fathers doe alleadge out of these Scriptures, wee finde them now, as they had them at that time. As for example, *S Iohn* that lived longest of all the Apostles and Evangelists, had among other Schollers and Auditors, *Papias*, *Ignatius*, and *Polycarpus*, all which agree of the foure Gospels and other writings left unto us in the new Testament, affirming *Saint Iohn* to have approved the same. These men were Masters againe to *Iustinus* Martyr, *Tertullian*, and other, whose writings remaine unto us. And if they did not, yet their sayings and judgements touching the Scriptures are recorded unto us by *Eusebius*, and other Fathers of the next age after, and so from hand to hand, untill our dayes. So that of this there can bee no more doubt, then whether *Rome*, *Constantinople*, *Ierusalem*, and other such renowned Cities, knowne to all the world at this day, bee the very same, whereof Authours have treated so much in ancient times.

The

Proofes of Christianity.

The fourth Consideration.

AND thus much of Christs Evangelists, for whose more credit, and for confirmation of things by them recorded, his divine providence preordained, that infinite wretches (whom we call Martyrs) should offer up their blood in the Primitive Church, and after. Whereas for any other doctrine, profession, or Religion in the World, the like was never heard of; albeit among the Jewes in the time of the Maccabees, and at some other times also, when that Nation for their sinnes were afflicted by Heathen Princes, some few were tyrannized, and injuriously put to death; yet commonly, and for the most part, this was rather of barbarous cruelty of the Pagans for their resistance, then directly for hatred of Jewish Religion. And for the number, there is no doubt, but that more Christians were put to death within two Months, for their belief throughout the world, then were of Jewes for two thousand years before Christs coming; which is undoubtedly a matter very wonderful, considering that the Jewish Religion

Macca.

lib. 1. c. 2.

impugn

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impugned no lesse the Pagan Idolatry then doth the doctrine of the Christians. But this came to passe, that Christs words might be fulfilled, who sayd; *I came not to bring peace, but the sword.* And againe, *I send you forth as sheepe among Wolves.* That is to say, to bee torne and harried, and your blood to be devoured.

Math. 10.

In which extreame and most incredible sufferings of Christians, three points are worthy of great consideration. The first, what infinite multitudes of all estates, conditions, sexes, qualities, and age, did suffer dayly, for testimony of this truth. The second, what intollerable and unaccustomed torments, not heard of in the World before, were devised by *Emperors* for afflicting this kinde of people. The third was the invincible courage, and unspeakable alacrity, the Christians shewed, in bearing out these afflictions, which the enemies themselves could not attribute but to some divine power, and supernaturall assistance.

And for this latter point of comfort in their sufferings I will alleadge only this Testimony of *Tertullian* against the Gentiles, who objected, and in that wicked men suffered also as well their sufferings.

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as Christians: whereto this learned Doctor made answer in these words. Truth it is, that many men are prone to ill, and doe suffer for the same, but yet dare they not defend their evill to be good, as Christians doe their cause. For that every evill thing by nature, doeth bring with it, eyther feare or shame; and therefore wee see that malefactors, albeit they love evill, yet would they not appeare so to the world, but desire rather to lye in covert. They tremble when they are taken, and when they are accused they deny all, and doe scarce, often times confesse their doings, upon torments. And finally, when they are condemned, they lament, mone, and doe impute their hard fortune, to destiny, or to the Planets. But the Christian, what doeth hee like to this? is there any man ashamed? or doeth any man repent him when he is taken, except it be for that hee was not taken rather? if he be noted by the enemy for a Christian, he glorieth in the same; if hee bee accused, hee defendeth not himselfe; if he be asked the question, he confelleth it willingly; if he be condemned, he yeeldeth thanks. What evill is there then in the Christians cause, which

Prooſes of Chriſtianitie.

lacketh the naturall ſequell of euill ;
I meane feare, ſhame, tergiverſation,
repentance, ſorrow, and deploration ;
What euill (I ſay) can this be deemed
whoſe guiltineſſe is joy ? Whoſe accu-
ſation is deſire ? Whoſe puniſhment is
happineſſe ?

Hitherto are the wordes of learned
Tertullian, who was an eye-witnes of
that he wrote, and had no ſmall part
in the cauſe of thoſe that ſuffered, be-
ing himſelfe in that place and ſtate, as
daily he might expect to taſte of the
ſame affliction. To which combat how
ready he was, may appeare by diuers
places of this his *Apology*, whereſh he
uttereth (beſides his zeale & ſervour)
a moſt confident ſecurity and certaine
aſſurance of Ieſus aſſiſtance, by that
which he had ſcene performed to infi-
nite other in their greateſt diſtreſſes,
from the ſame Lord before. So that no-
thing doeth more aſſure us of the di-
vine power, and omnipotency of Ieſus,
than the fortitude invincible, which a-
bove all humane reaſon, force and na-
ture, he imparted to his *Martirs*.

Ieſus aſſi-
ſtance to
his *Martirs*.

The fiſt Conſideration.

AFTER which conſiderations there
commeth to be weighed, the fiſt
point.

Prooſes of Chriſtianity.

The ſub-
jection of
ſpirits,

point before mentioned, which is, of
the ſame power and omnipotency of
Jeſus, declared and exerciſed upon
the ſpirits infernall. Which thing
partly may appeare by the Oracles al-
ledged in the end of the former Seſ-
ſion, (wherein thoſe ſpirits fore-told,
that an Hebrew Childe ſhould be
borne to the utter ſubuerſion and ru-
ine of their Tyrannicall Dominion)
and much more at large the ſame
might bee declared, by other answers
and Oracles uttered after Chriſts na-
tivity, and regiſtered in the Monuments
even of the Heathens themſelves.
Whereof he that deſireth to ſee more
ample mention (eſpecially out of Per-
ſia who was then living) let him
reade *Euſebius* ſixt booke, *De pre-
paratione Evangelica*, where hee ſhall
finde ſhort, and namely, that *Apollonius*
many times exclaimed, *Hei mihi, con-
gemſcite: Hei mihi, Oraculorum deſe-
it me claritas.* Woe unto mee, la-
ment ye with mee, woe unto me, woe
unto me, for that the honour of Ori-
cles hath now forſaken me. Which
complaints and lamentations are no-
thing elſe but a plaine confeſſion that
Jeſus was he of whom a Prophet ſayd
divers ages before; *Attenuabit omnes
Deos terre*: he ſhall weare out and
bring

bring to beggery all the gods or Idols of the earth. This confessed also the wicked spirits themselves, when at Christs appearing in *Iury* they came unto him divers times and besought him not to afflict or torment them, nor commaund them presently to returne to Hell, but rather to permit them some little time of entertainment in the Sea or Mountaines, or among herds of Swine, or the like. Which confession they made in the sight of all the world, and declared the same afterwards by their facts and deeds.

For presently upon Iesus death, and upon the preaching of his Name and Gospell throughout the World, the Oracles which before were abundant in every Province and Country, were put to silence. Whereof I might alledge the testimony of very many Gentiles themselves, as that of *Javenall*.

Of the
miraculous
ceasing of
Oracles
at Christs
appearing.

Cessant Oracula Delphi.

All Oracles at Delphos doe now *satyr* 9.
cease, &c.

That also of another Poet,

Lucan

*Excessere omnes adytis,
arisque relictis,*

Prooſes of Chriſtianity.

*Uj quibus imperium
hoc ſteſerat, &c.*

That is, the Gods by whom this Empire ſtood, are all departed from their Temples and have abandoned their Altars and places of habitation. *Strabo* hath alſo theſe expreſſe wordes: *The Oracle of Delphus at this day is to be ſcene in extreame begger, and mendicity.*

And finally, *Plutarch* that lived within one hundred yeares after Chriſt, made a ſpeciall Booke to ſearch out the cauſes why the Oracles of the Gods were ceaſed in his time. And after much turning and winding many wayes, relolved upon two principall points or cauſes thereof. The firſt, for that in his time there was more ſtore of wiſe men then before, whoſe anſweres might ſtand in ſtead of Oracles: and the other that peradventure the Spirits which were accuſtomed to yeelde Oracles, were (by length of time) growne old and dead. Both which reaſons, in the very common ſence of all men muſt needes be falſe, and by *Plutarch* himſelfe cannot ſtand with probability. For firſt in his Booke, which hee wrote of the lives of auacient fa-

Prooſes of Chriſtianitie.

ſious men, he confeſſeth that in ſuch kind of wiſedome as hee moſt eſteemed, they had not their equals among their poſterity.

Secondly, in his Treatiſe of Philoſophy, he paſſeth it for a ground, that ſpirits not depending of marciſhall bodies, cannot die or waxe old, and therefore of neceſſity hee muſt conclude, that ſome other cauſe iſt to bee yeelded of the ceaſing of theſe Oracles, which cannot bee but the preſence and commandement of ſome higher power, according to the ſaying of S. Iohn, *To this end appeared the Sonne of God, that hee might diſſolve (or overthrow) the workes of the devill.* 1 Iohn 3.

Neither did Ieſus this alone in his owne perſon, but gave alſo power and authority to his Diſciples and followers to doe the like, according to their Commission in S. *Matthews* Goſpel: *Super omnia Dæmonia & Spiritus immundus, &c.* You ſhall have authority over all devils and uncleane ſpirits. Which commiſſion, how they afterward put it in execution, the whole world yeeldeth ſufficient Teſtimony. And for examples ſake onely, I will acknowledge in this place, an offer or challenge made for triall or prooſe thereof, by *Tertullian* to the Heathen Ma-

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that he is in heaven, and that he shall come againe to be our Iudge, &c. Neither wil these diuels in our presence deny themselves to be uncleane spirits, and damned for their wickednesse, and that they expect his most horrible iudgement, professing also, that they do feare Christ in God, & God in Christ, and that they are made Subject unto his Seruants.

Hitherto are the words of *Tertullian*, containing (as I have said) a most confident challenge, and that upon the liues and blood of all Christians, to make triall of their power in controlling those spirits, which the Romanes and other Gentiles adored as their Gods. Which offer, seeing it was made and exhibited to the Persecutors themselves, then living in *Rome*, well may we be assured, that the enemy would never have omitted so notorious an advantage, if by former experience hee had not beene perswaded, that this joyning herein would have turned and redounded to his owne confusion.

And this puissant authority of lesus imparted to Christians, extended it selfe so farre forth, that not onely their words and commandements, but even their very presence did shut the

the

Prooſes of Chriſtianity.

the mouths and drive into feare the
miſerable ſpirits. So *Lactantius*
ſheweth, that in his dayes, among
many other examples of this thing,
a ſilly ſervingman that was a Chri-
ſtian, following his Maſter into a
certaine Temple of Idols, the gods
cryed out, that nothing could bee well
done as long as that Chriſtian was
in preſence. The like recordeth
Eufebius of *Diocleſian* the Empe-
rour, who going to *Apollo* for an O-
racle, received anſwere, That the
juſt men were the cauſe that hee could
ſay nothing. Which juſt men, *Apol-
lus* Priests interpreted, to bee meant
ironically of Chriſtians; and there-
upon *Diocleſian* beganne his moſt
bitter and cruell perſecution in *Eu-
ſebius* dayes. *Sozomenus* alſo wri-
teth, that *Julian* the Apoſtata, endea-
vouring with many ſacrifices and
conjurations, to draw an anſwere
from *Apollo Daphneus*, in a famous
place called *Daphne*, in the Suburbs
of *Antioch*, underſtood at laſt by the
Oracle, that the bones of Saint *Babi-
lus* the Martyr, that lay neere unto
the place, were the impediment why
that God could not ſpeake. And
thereupon *Julian* cauſed the ſame
body preſently to bee removed. And
Enally

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Finally, heereof it proceeded, that in all sacrifices, conjurations, and other mysteries of the Gentiles, there was brought in that phrase, recorded by scolding *Lucian*, *Exeat Christiani*, Let Christians depart; for that while they were present, nothing could be well accomplished.

To conclude, the Pagan *Porphyry*, that of all other most earnestly endeavoured to impugne and disgrace us Christians, and to hold up the honor of the consecrated Idols, yet discouraging of the great plague that reigned most furiously in the City of Messina in Sicily where he dwelt, yeldeth this reason, why *Aesculapius* the God of Physicke (much adored in that place) was not able to helpe them: *It is no marvaile* (saith he) *if this City so many yeeres be vexed with the plague, seeing that both Aesculapius, and all other Gods bee now departed from it, by the coming of Christians. For since that men have begunne to worship this Iesus, we could never obtaine any profit by our God.*

Thus much confelleth this Patron of Paganisme, concerning the maine that his Gods had received by Iesus honour. Which albeit he spake with a malicious minde, to bring Christi-

A mer-
veilous
confession
of Por-
phyry.

Proofes of Christianity.

as in hatred and persecution thereby,
it is the confession notable, and con-
firmeth that story which *Plutarch* in
his fore-named booke doth report,
that about the latter yeres of the reign
of the Emperour *Tiberius*, a strange
voice and exceeding horrible clamour,
with hideous cries, skrieches and how-
lings, were heard by many in the Gre-
cian Sea, complaining that the
great God *Pan* was now departed.
And this *Plutarch* (that was a Gentle-
man) affirmed to have bene alledged
and approved before the Emperour
Tiberius, who also marvelled greatly
thereat, and could not by the skill of
all his Diviners and Sooth-sayers,
(whom he called to that consultati-
on) gather out any reasonable mea-
ning of this wonderfull accident. But
we Christians, comparing the time
wherein it happened, unto the time
of Iesus death and passion, and finding
the same fully to agree, may assuredly
perswade our selves that by the death
of their great God *Pan*, (which signifi-
feth all) was imported the utter over-
throw of all wicked spirits and Idols
upon earth.

The

Propos of Christianitie.

The first Consideration.

And thus hath the Deity of Iesus
been declared, and approved by
his omnipotent power, in subduing
infernal enemies. Now resteth it for
us to make manifest the same, by his
like power and divine justice, shewed
upon divers of his Enemies here on
earth, whose greatest punishment
albeit for the most part hee reserved
for the life to come, yet sometimes
for manifestation of his omnipotence
(as especially it was becomenfall in
those first dayes of his appearance in
the World) hee chastened them also
even here on earth in the eye and sight
of all men. So were able of the most in-
famous and miserable death of *Herod*
the first, surnamed *of Galilee*, who af-
ter his perception of Christ in his in-
fancy, and the slaughter of the infants
in *Bethleem* for his sake, was wear-
ed out by a tedious life, in feare and
honour of his owne Wife and Chil-
dren, whom after he had most cruel-
ly murdered, was enforced also by de-
peration, through his unspeakable
griefes, vexations, and torments, to
offer his owne hand to his owne
destruction, if he had not bene sta-
ed

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of by his friends that stood about him.

After him, *Archelaus* his eldest sonne, that was a terror to Iesus at his returne from Egypt, fell also by Gods iustice into marvellous calamities. For first, being left a King by his Father, *Agrippa* would not allow or ratifie that succession, but of a King made him a Tetrarch, assigning unto him onely the fourth part of that dominion which his Father had before. And then againe, after nine years space, took that away in like manner with the greatest dishonour he could devise, seizing upon all his treasure and riches by the way of confiscation, and condemning his person to perpetuall banishment, wherein he died most miserably in Vienna in France.

Not long after this, the second sonne of *Herod* the first, named *Herod Antipas*, Tetrarch of Galilee, *Antipas*, who put Saint *John Baptist* to death, and scourged Iesus before his passion, (whereat both himselfe and *Herodias* his Concubine was present) was deposed also by *Caligula* the Emperour, (being accused by *Agrippa* his next kinsman) and most contumeliously sent in exile, first to Lyons in France.

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France, and after that, to the most desert and inhabitable places in *Spain*, where he with *Herodias* wandring up and downe in extreme calamity so long as they lived, and finally ended their dayes abandoned of all men. In which misery also it is recorded, that the dauncing daughter of *Herodias* who had in her jollity demanded *John Baptists* death, being on a certaine time enforced to passe over a frozen River, suddainly the Ice brake, and in her fall had her head cut off by the same Ice, without hurting the rest of her body, to the great admiration of all the lookers on.

The like event happened unto another of *Herods* Family, named *Herod Agrippa*, the accuser of the fore-named *Herod the Tetrarch*, who in his great glory and triumph, having put to death *S. James*, the brother of *S. John* the Evangelist, and imprisoned *S. Peter*, was soone after in a publique assembly of Princes, and Nobles of *Cæsaria*, stricken from heaven with a most horrible disease, whereby his whole body putrified, and was eaten with vermine, as both *S. Luke* reporteth, and *Iosephus* affirmeth. And the same *Iosephus*, with no small marvaile in himselfe, declareth; that at the very same time

Acts. 12.

when..

Proofes of Christianitie.

When he wrote this story (which was
about threescore and ten yeeres after
the death of Herod the first) the whole
posterity and off-spring, kindred, and
family of the sayd Herod (which hee
sayth, was exceeding great, by reason
he had many wives together, with
many children, brothers, and sisters,
besides Nephewes and kinsfolke,)
were all extinguished in most misera-
ble sort, and gave a testimony (saith
Josephus) to the World of the most
true confidence, that men doe put in
humane felicity.

And as the punishments lighted o-
penly upon Iesus professed enemies in
Iury: so escaped not all the Romanes
their chastisement: I meane such as
had especially their hands in persecu-
tion of him or any of his followers. *Pilato.*
After him. For first, of *Pontius Pilate*,
that gave sentence of death against
him, we reade that after great disgrace
received in Iury, he was sent home in-
to Italy, and there by manifest dis-
favour shewed unto him by the Em-
perour his Master, fell into such de-
spairation, as he slew himselfe with his
owne hands.

And secondly of the very Empe-
rours themselves, who lived from
Nero (under whom Iesus suffe-
red)

The pu-
nishment
of the
Romanes.

Proofes of Christianity.

ned) unto *Constantine* the great, under whom Christian Religion took Dominion over the world, (which contained the space of three hundred yeares) very few or none escaped the manifest scourges of Gods dreadfull justice, shewed upon them at the knitting up of their dayes. For examples sake, *Tiberius*, that permitted Christians to live freely, and made a Law against their molestation, before hath beene shewed) dyed hisbed peaceably. But *Caligula* followed him, for his content shewed against all divine power, making himselfe a God, was soon after murdered by the consent of his dearest friends.

Caligula.

Nero.

Nero also, who first of all other began persecution against the Christians within few moneths after he had put *S. Peter* and *S. Paul* to death in Rome, having murdered in like manner his owne Mother, Brother, Wife, and Sister, was upon the suddaine, from his glorious estate and Majesty, throwne downe into that horrible distresse and confusion in the sight of all men, as being condemned by the Senate to have his head thrust into a Pillory, and there most ignominiously to be beaten or whipped to death, was constrained

Proofes of Christianity.

trained (for avoyding the execution of that terrible sentence) to massacre himselfe with his owne hands, by the assistance of such as were dearest unto him.

The like may bee shewed in the tragick ends of *Galba, Orho, Vitellius, Domitian, Commodus, Pertinax, Iulian, Macrinus, Antoninus, Alexander, Decius, Gallus, Volutianus, Memilianus, Valerianus, Gallienus, Caius, Carianus, Maximilianus, Maxentius, Licinius*, and others.

Many
Emperors
that died
miserably.

Whose miserable deaths, a Noble man and Councellor (well neere one thousand yeeres past) did gather against *Zotimus* a Heathen Writer, to shew thereby the powerfull hand of Iesu upon his enemies: adding furthermore, that since the time of *Constantine* (whose Emperours have beene Christians) few or no such examples can be shewed, except it be upon *Iulian* the Apostata, *Valens* the *Arian* hereticke, or some other of like detestable and notorious wickednesse. And thus much of particular men, chastised by Iesus.

But if we desire to have a full example of this justice uppon a whole Nation together, let us consider what befell *Ierusalem*, and the people of *Iury*.

Prooves of Christianitie.

Jury, for their barbarous cruelty practised upon him, in his death and passion. And truly, if we beleeve *Iosephus*, and *Philo* the Iewish Historiographers, (who lived either with Christ, or immediately after him) it can hardly be expressed by the tongue or pen of man, what insufferable calamities and miseries, were inflicted on that people, (presently upon the Ascension of Iesus) by *Pilate* their Governour under *Tiberius* the Emperour, and then againe by *Petronilla*, and *Caligula*, and after that by *Cuman* under *Claudius*, and lastly by *Festus* and *Albinus* under *Nero*. Through whose cruelties, that Nation was enforced finally to rebel, and take Arms against the Romane Empire, which was the cause of their utter ruine and extirpation, by *Titus* and *Vespasian*. At what time, besides the overthrow of their City, burning of their Temple & divers other infinite distresses, which *Iosephus* an eye-witnes protesteth, that no speech or humane discourse can declare.

The very same Authour likewise recordeth, eleven hundred thousand persons to have bin slaine, and fiftie score and seventene thousand taken alive, who were either put to death

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which afterward in publike triumphs,
solde openly for bond-slaves into al
parts of the world.

And in this Vniversall calamity of
the Jewish Nation, being the most
horrible and grievous, that ever hap-
pened to people or Nation before
after them (for the Romanes never
inflicted the like upon others) It is
regularly to be observed, that in the
same time and place, in which they
put Iesus to death before: that
in the Feast of the Paschall, when
the whole nation was assembled at
Jerusalem, from all parts, provinces,
and Countries of the earth; they re-
sented this their most pittifull subuer-
sion, and that by the hands of the Ro-
mane Caesar, to whom by publike cry,
they had appealed from Iesus but a lit-
tle before.

Yea, further it is observed, and no
doubt, that as they apprehended Iesus, and
brought him to the entrance to his Passion up
the Mount Olivet, so Pilate (as is
written) upon the same Mount
gave him his first hope for their final de-
liverance.

And as they ledde Iesus from Cai-
phas to Pilate, afflicting him in their
presence: so now were they them-
selves led up and downe, from Iohn

to Simon, (two Tyrants that had usurped dominion within the City) and were scourged and tormented before the tribunall seate. Again, as they had caused Iesus to be scoffed, beaten, and villanously intreated by the Souldiers in Pilates Pallace, were now their owne principall Rulers and Noble-men, (as Ioseph writeth) most scornefully abused, beaten, and crucified by the same Souldiers. Which latter point of crucifying or villanous putting to death upon the Crosse, was begun to be practised by the Romanes upon the Jewish Gentry, immediately after Christs death, and not before. As now at this time of the warre, Iosephus affirmeth, that in some one day five hundred of his Nation were taken and put to this opprobrious kinde of punishment, insomuch, that for the great multitude he saith, *Nec locus sufficeret Crucibus, nec Crux corporibus*: That is, neither the place was sufficient to containe so many Crosse, as the Romanes set up, nor the Crosse sufficient to sustaine so many bodies as they murdered by that torment.

This deadfull and unspeakable misery, fell upon the Jewes about

*Lib. de.
bel. cap.
18,*

Proofer of Christianity.

years after Christ his ascension,
when they had shewed themselves
most obstinate and obdurate against
his doctrine, delivered unto them, not
only by him selfe, but also by his Dis-
ciples of which Disciples they had
one shaine S. Stephen, and S. James,
and had driven into banishment both
S. Peter and S. Paul, and other that
had preached unto them.

To which latter two Apostles, (I
meane Saint Peter and Saint Paul)
our Saviour Christ appeared a little
before their Martirdomes in Rome,
as *Lactantius* writeth, and shewed
that within three or foure yeares af-
ter their deaths, hee was to take re-
venge upon their Nation by the utter
destruction of *Ierusalem* and of that
Generation. Which secret advice,
he sayd *Lactantius* affirmeth, that
Peter and Paul revealed to other
Christians in *Iury*; whereby it came
to passe (as *Eusebius* also and other
Authors doe mention) that all the
Christians living in *Ierusalem*, de-
parted thence, not long before the
siege began, to a certaine Towne
named *Pella*, beyond *Iordan*, which
was assigned them for that purpose,
by Iesus him selfe, for that it being
in the dominion of *Agrippa*, who
stood

Lib. 4. dis.
us. insti.
cap. 21.

Prooſes of Chriſtianitie.

ſtood with the Romanes, it remained in peace and ſafety, while all Iury beſides was brought to deſolation.

The Jew-
iſh miſe-
ries after
deſtructi-
on of Je-
ruſalem,

This then was the providence of God for the puniſhment of the Jewes at that time. And ever after, their eſtate declined from worſe to worſe, and their miſeries dayly multiplied throughout the world. Whereof he that will ſee a very lamentable narration, let him reade but the laſt Booke onely of *Joſephus* Hiſtory, *belli Iudaico*, wherein is reported, beſides other things, that after the warre was ended, and all the publike ſlaughter ceaſed, *Titus* ſent threeſcore thouſand Jewes as a preſent to his father at Rome, there to be put to death at his pleaſure, in divers and ſundry man- uers. Others he appointed to be ſpecta- cles for paſſime to the Romanes that were preſent with him, whereof *Joſe- phus* ſaith, that he ſaw with his owne eyes, two thouſand and five hundred murdered and conſumed in one day, by fight and combate among them- ſelves, and with wilde Beaſts at the Emperours appointment. Others were aſſigned in Antioch, and other great Cities, to ſerve for ſpectators in their famous bon-fires, at times of triumph. Others were ſolde to be

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and slaves, others condemned to
labor and hew stones for ever. And
this was the end of that War and de-
struction,

After this againe, under Traiane
the Emperour, there was so infinite a
number of Jewes slaine, and made a-
way, by *Marcus Turbo* in *Africa*, and
Lucius Quintus in the East, (as all
Histories agree) that it is impossible
to expresse the multitude. But yet
more wonderfull it is, which the same
Historians doe report, that in the 18.
yeare of *Adrian* the Emperour, one
Julius Severus, being sent to extin-
guish all the remnant of the Jewish
generation, destroyed in small time,
nearly and eight Townes and Villages
within that Country, and slew
forty hundred and foure-score thousand
of that blood and Nation in one day:
at which time also he beate downe
the City of *Ierusalem* in such sort, as
he left not one stone thereof standing
upon another of their auncient build-
ings; but caused some part thereof
to be reedified againe, and inhabited
only by Gentiles. Hee changed the
name of the Citty, and called it *Aelia*,
after the Emperours name. He drove
the progeny and off-spring of the
Jewes forth of all those Countreyes

The final
desolation of
the Jew-
ish Na-
tion.

Prooves of Christianity.

with a perpetuall Law confirmed by the Emperour, that they should never returne: no nor so much as looke back front any high or eminent place to that Countrey againe. And this was done to the Iewish nation by the Romane Emperours, for accomplishing that demaund, which their principall Elders had made not long before unto Pilate the Romane Magistrate, concerning Iesus most injurious death crying out all with one consent and voyce, to wit, *Let his blood bee upon us and upon our posteritie.*

Mat. 26.

The seaventh consideration.

The fulfilling of **A**ND herein also, I meane in the most wonderfull and notorious Iesus prophesies. chastisement, or rather reprobation of the Iewish people, which of all the World was Gods peculiar before, is set out unto us as it were in a Glasse, the seaventh and last point, which we made mention of before in the beginning of this Section: to wit, the fulfilling of such speeches and Prophecies, as Iesus uttered when hee was upon the earth; as namely at one time, after a long and vehement commination made unto the Scribes and Pharisees, and principall men

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that Nation (in which hee repeareth
eight severall times that dreadfull
threat Woe) hee concludeth finally,
that all the just blood, injuriously

Mat. 23.

shedde from the first Martyr *Abell*,
should bee revenged very shortly up-
on that generation. And in the same
place, he menaceth the populous Cit-
ty of *Ierusalem*, that it should bee
made desert. And in another place

hee assureth them, that one stone

Luke 21.

should not bee left standing thereof
upon another. And yet further hee
pronounceth upon the same City,

these words. *The dayes shall come up-
on thee, and thine enemies shall envi-
ron thee with a wall, and shall besiege*

Luke 19.

*thee: and shall compasse thee on e-
very side, and shall beate thee to the*

ground, and thy Children in thee. And

yet more particularly, hee foretelleth

*the very signes whereby his Disci-
ples should perceive when the time*

indeede was come, using this speech

*unto them. When you shall see Ieru-
salem besiedged with an Army, then*

Luke 21.

know ye, that her desolation is at hand,

for that these are the dayes of revenge to

the ende all may bee fulfilled which is

written. Great distresse shall fall upon

*this earth, vengeance upon this peo-
ple. They shall be slaine by dint of the*

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sword, and shall be led as slaves into all Countries, And Ierusalem shall be trodden under feete by the Gentiles, untill the time of Nations be accomplished.

This fore-told Iesus of the misery that was to fall upon Ierusalem, and upon that people. (by the Romanes and other Gentiles) when the Iewes seemed to bee in most security, and greatest amity with the Romanes (as also they were when the same things were written) and consequently at that time, they might seeme in all humane reason, to have lesse cause then ever before to misdoubt such calamities. And yet how certaine and assured fore-knowledge, (and as it were most sensible feeling) Iesus had of those miseries; hee declared, not onely by these expresse words, and by their event: but also by those pittifull teares he shed upon sight and consideration of Ierusalem, and by the lamentable speech hee used to the wo-

Luke 19.

men of that City, who wept for him at his Passion, perswading them to weepe rather for themselves and for

Luke 23.

their children (in respect of the miseries to follow) than for him. Which words and predictions of Iesus, together with sundry other his speeches, fore-shewing so particularly the emi-

nent

rent calamities of that Nation, (and that as I have ſayd, at ſuch time, when a humane diſcourſe there could be no probability thereof) when a certaine Heathen Chronicler, and Mathematicke, named *Phlegon* about a hundred yeares after Chriſts departure, had diligently conſidered, having ſeene the ſame alſo in his dayes moſt exactly fulfilled, (for hee was ſervant to *Adrianus* the Emperour, by whole commandement as hath beene ſaid before, the ſinall ſubverſion of that Jewiſh Nation, was brought to paſſe) this *Phlegon* (I ſay) though a Pagan, yet upon conſideration of theſe events, and others that hee ſaw, (as the extreme perſecutions of Chriſtians fore-told by Chriſt, and the like) he pronounced, that never any man fore-told things ſo certainly to come, or that ſo precisely were accompliſhed, as were the prediction and prophecies of Jeſus. And this Teſtimony of *Phlegon*, was alledged and urged for Chriſtians againſt one *Celſus* a Heathen Philoſopher and Epicure, by the famous learned *Origen*, even the very next age after it was writtten by the Author, ſo that of the truth of this allegation, there can be no doubt or queſtion at all.

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*Other Prophecies of Iesus fulfilled
to his Disciples.*

ANd now albeit these predictions and prophecies, concerning the punishment and reprobation of the Jewes, fulfilled so evidently in the sight of all the world, might bee a sufficient demonstration, of Iesus fore-knowledge in affaires to come, yet there are many other things beside fore-shewed by him, which fell out as exactly as these did, notwithstanding that by no learning, Mathematicall reason, or humane conjecture, they were or might be fore-seene. And as for example, the fore-telling of his owne death, the manner, time and place thereof; as also the person that should betray him, together with his irrepentant end, The flight, feare, and scandall of his Disciples, albeit they had promised and protested the contrary, The three severall denials of *Peter*. The particular time of his owne Resurrection, and ascension. The sending of the Holy Ghost, and many other the like predictions, prophecies and promises, which to his Apostles, Disciples, and Followers that heard them true-

red, and left them written before they fell out, and saw them afterward accomplished; and who by the falsehood thereof should have received greatest damage of all other men, if they had not beene true; to these men (I say) they were most evident proofes of Iesus divine prescience in matters that should ensue.

*Prophecies fulfilled in the sight of
the Gentiles.*

BUT yet for that an Infidell (with whom onely I suppose my selfe to deale in this place) may in these and the like things, find (perhaps) some matter of cavillation, and say, that these prophecies of Iesus, were recorded by our Evangelists, after the particularities therein prophesied were effectuated, and not before; and consequently, that they might bee forged; I will alleadge certaine other events, both fore-told and registred before they came to passe, and divulged by publicke writings in the face of all the world, when there was small semblance that ever the same should take effect. Such were the particular fore-telling of the kind and manner of S. Peters death, whiles

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belived. The particular and different manner of S. *Iohn* the Evangelists ending from the rest of the Apostles. The foreshewing and describing to his Disciples the most extreame and cruell persecutions, that should ensue unto Christians for his sake, (a thing at that time not probable in reason, for that the Romanes permitted the exercise of all kindes of Religions) and that notwithstanding all these pressures and intollerable afflictions, his faithfull followers should not shrink, but hold out, and dayly encrease in zeale, fortitude, and number, and finally should achieve the victory and conquest of all the world; a thing much more unlikely at that day, and so farre passing all humane probability, as no capacity, reason or conceit of man, might reach or attaine the foresight thereof. And with this will wee conclude our third and last part of the generall division set downe in the beginning, concerning the grounds and proofes of Christian Religion.

The Conclusion.

Sect. 4.

BY all that hitherto hath beene sayd
wee have declared and made mani-

fest

Prooves of Christianitie.

Let unto thee (gentle Reader) three things of great importance. First, that from the beginning and creation of the World there hath been promised in all times and ages a Messiah, or Saviour of mankind, in whom and by whom, all Nations should be blessed: as also, that the particular time, manner, and circumstance of his coming, together with the quality of his person, purpose, doctrine, life, death, resurrection, and ascension, were in like manner by the Prophets of God, most evidently foreshewed. Secondly, that the very same particulars and speciall points that were designed and set downe by the sayd Prophets, were also fulfilled most exactly with their circumstances, in the persons and actions of Iesus Christ our Lord and Saviour. Thirdly, that besides the accomplishment of all the fore-sayd Prophecies, there were given by Iesus many signes, manifestations, and most infallible arguments of his Deity and omnipotent puissance, after his ascension or departure from all humane and corporall conversation in this world,

The sum
of the
three former
sections.

By all which wayes, meanes, arguments and prooves, and by ten thousand more, which to the tongue or pen

Prooves of Christianitie.

of man are inexplicable, the Christian minde remaineth settled, and most firmly grounded in the undoubted belief of his Religion, having besides all other things, evidences, certainties, and internal comforts and assurances which are infinite, these eight demonstrative reasons and persuasions which ensue for his more ample and abundant satisfaction therein.

The Prophecies.

First, that it was impossible, that so many things should be foretold so precisely, with so many particularities, in so many ages, by so different persons of all sanctity, with so great concord, consent, and unity, and that so long before-hand, but by the Spirit of God alone, that onely hath the fore-knowledge of future events.

The fulfilling.

Secondly, that it could not possibly bee so, that so many things so difficult and strange, with all their particulars and circumstances, should bee so exactly and precisely fulfilled, but in himselfe alone, of whom they were truly meant.

Gods

Proofes of Christianity.

Gods assistance.

THirdly, that it can no wayes be imagined, that God would ever have concurred with Iesus doings, or assisted him above all course of nature, with so abundant Myracles, as the Gentiles doe confesse that he wrought, if he had beene a seducer, or taken upon him to set forth a false doctrine.

Iesus doctrine.

Fourthly, if Iesus had intended to deceive and seduce the World, hee could never have proposed a Doctrine so difficult and repugnant to all sensuality, but rather would have taught things pleasant and gratefull to mans voluptuous delight, as *Mahomet* did after him. Neither could the nature of man have ever effectuously embraced such austerity, without the assistance of some divine and supernaturall power.

Iesus manner of teaching.

Fifthly, for that Iesus being poorely borne and unlettered, as by his adver-

Prooſes of Chriſtianitie.

adverſaries confeſſion doeth appeare, and that in ſuch an age and time, when all worldly learning was in moſt flourishing eſtate; hee could never poſſibly, but by Divine power, have attained to ſuch exquisite knowledge in all kind of learning, as to be able to decide all doubts and controverſies of Philoſophers before him, as he did; laying downe more plainly, diſtinctly, and perſpicuouſly, the pyth of all humane and divine learning, within the compaſſe of three yeares teaching (and that to auditors of ſo great ſimplicity) than did all the Sages of the world unto that day; inſomuch that even then, the moſt unlearned Chriſtians at that time, could ſay more in certainty of truth, concerning the knowledge of God, the creation of the world, the end of man, the reward of vertue, the puniſhment of vice, the immortality and reſt of our ſoules after this life, and in other ſuch high points and myſteries of true Philoſophy, than could the moſt famous and learned of all the Gentiles, that had for ſo many ages before, beaten their braines in contention about the ſame.

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Jesus life and manner of proceeding.

Sixtly, if Iesus had not meant plainly and sincerely in all his doings, according as hee professed, hee would never have taken so severe a course of life to himselfe, neither would he have refused all temporall dignities and advancements as hee did: he would never have chosen to die so opprobriously in the sight of all men, or made election of Apostles and Disciples, so poore and contemptible in the World; Nor if he had, would ever Worldly men have followed him in so great multitudes, with so great fervour, zeale, constancy, and perseverance unto death.

The beginners and first publishers of Christian Religion.

Seaventhly, we see that the first beginners and founders of Christian Religion left by Iesus: were a multitude of simple and unskilfull persons, unapt to conceive or devise any thing of themselves. They beganne against all probability of mans reason, they went forward against the streame

Proofes of Christianitie.

streame and strength of the world: they continued and encreased above humane possibility: they persevered in torments and afflictions insufferable: they wrought Miracles above the reach and compasse of mans ability, they overthrew Idolatry that then possessed the world, and confounded all powers infernall, by the onely name and vertue of their master. They saw the Prophecies of Iesus fulfilled, and all his divine speeches and predictions come to passe. They saw the punishment of their enemies and chiefe Impugners to fall upon them in their dayes. They saw every day whole Provinces, Countries, and Kingdomes converted to their faith. And finally, the whole Romane Empire, and world besides, to subject it selfe to the Law, obedience, and Gospel of their Master.

The present state of the Iewes.

LAstly, among all other reasons and arguments, this may bee one most manifest unto us: that whereas by very many Testimonies and expres prophecies of the old Testament, it is affirmed, that the people of Israel shou'd abandon, persecute, and
put

Prooves of Christianitie.

put to death the true *Messias* at his
comming, as before hath beene shew-
ed, and for that fact, should it selfe
bee abandoned of God, and brought
to ruine and dispersion over all the
World: (wherein according to the
words of *Ose*) *They shall sit for a long* *Osea. 3.*
time without a King, without a
Prince, without Sacrifice, without Al-
tar, without Ephod, or Imags, & after
this againe the children of Israel shall
returne, and seeke their God in the last
dayes.

Wee see in this age the same parti-
cularities fulfilled in that Nation, and
so have continued now for these 16.
hundred yeares: that is, wee see the
Iewish people afflicted above all Na-
tions of the world: dispersed in servili-
ty throughout all corners of the earth,
without dignity of reputation, without
King, Prince, or Common-wealth of
themselves, prohibited by all Princes
both Christian and other, to mak their
sacrifice where they inhabite, depri-
ved of all meanes to attaine unto good
knowledge in good literature, wherby
dayly they fall into more grosse igno-
rance, and absurdities against common
reason in their latter doctrine, than did
the most barbarous Infidels that ever
were, having lost al sense and feeling in
spiri.

Prooſes of Chriſtianitie.

rituall affaires: all knowledge and understanding in Celeftiall things for the life to come; having among them no Prophet, no grave Teacher, no man directed by Gods holy Spirit: and finally, as men forlorne and filled with all kind of miſery, doe both by their reward and externall calamities, preach, denounce, and teſtifie to the World, that Ieſus whom they crucified, was the onely true Meſſias and Saviour of mankind, and that his blood, (as they themſelves required) lyeth heavily upon their generation for ever.

The concluſion of the Chapter, with an admoniſhment.

VVHerefore, to conclude this whole diſcourſe and Treatiſe of the prooſes and evidences of our Chriſtian Religion: ſeeing that by ſo manifolde and invincible demonſtrations, it hath bene declared and laid before our eyes, that Ieſus is the onely true Saviour and Redeemer of the world; and conſequently, that his ſervice and Religion, is the onely way, and meane to pleaſe Almighty God, and to attaine everlaſting happineſſe: there remaineth now to be conſide-

Proofes of Christianity.

considered, that the same Iesus, which by many Prophets was promised to be Saviour, was foretold by the selfe-same Prophets, that hee should bee a Judge and examiner of all our actions. Which latter point no one Prophet hath fore-shewed his comming, hath omitted seriously to inculcate unto us. No not the Sibyls themselves, who in every place, where they describe the most gracious comming of the Virgins Son, do also annexe thereunto his dreadfull appearance at the day of judgement, especially in those famous Acrosticke verses; whereof there hath beene so much mention before: the whole discourse upon the words, *Iesus Christ the Sonne of God, Saviour, and Crosse*, containeth nothing else, but a large and ample description, of his most terrible comming in fire and flame, and conflagration of the world at that dreadfull day, to take account of mens words, actions, and cogitations.

To which description of these Pagan Prophets, is consonant the whole tenor and context of the old Bible, *for* 1 Reg. 2. shewing every where, the dreadfull Majesty, terror, and severity of the Mes. Daniel 7. Iust at that day. The new Testament also, which tendeth both to comfort
and

Prooves of Christianiſy.

to comfort and ſolace mankind, and is called by the name of Evangile in reſpect of the joyfull newes, which is brought into the world, omitteſh not to put us continually in mind of the point. And to that end, both Chriſt himſelfe amidſt all his ſweete and comfortable ſpeeches with his Diſciples,

Mat. 12. admoniſh them often of this laſt day,

Mark 13. and his Apoſtles, Evangeliſts, and Di-

Luke 17. ſciples after him, repeated, iterated and urged this important conſideration, in all their words and writings.

Wherefore as by the name and cogitation of a Saviour, wee are greatly ſtirred up to joy, alacrity, confidence and conſolation, ſo by this admoniſhment of Gods Saints, and by the testimony of our Lord and Saviour Ieſus Chriſt himſelfe, that hee is to be our Iudge, and ſevere Examiner of all our minutes and moments of our life: wee are to conceive juſt feare and dread, of his his ſecond comming.

*An illation upon the premiſſes,
with an exhortation.*

AND as by the whole former treatiſe, wee have bene inſtructed that the only way to ſalvation, is by the true profeſſion of Chriſtian Religion: So by this account that ſhall

Prooſes of Chriſtianitie.

demanded at our hands at the laſt
by, by the Author and firſt Inſtitu-
tor of this Religion: we are taught,
that unleſſe wee be true Chriſtians in-
deed, and doe performe ſuch duties as
this Law and Religion preſcribeth un-
to us, ſo farre off ſhall we be from re-
ceiving any benefit by the Name, as
our judgement ſhall be more grievous
and our finall calamitie more intolle-
table. For which cauſe, I would in ſin-
cere charity exhort every man, that by
the former diſcourſe hath receiv'd a-
ſſiſtance, and is thoroughly confirmed
in his judgement concerning the ma-
neſt and undoubted truth of this
Chriſtian religion to imploy his whole
ſtudy and endeavours, for the attaine-
ment of the fruit and benefit thereof,
which is by being a true and faithfull
Chriſtian: for that our Saviour Chriſt
himſelfe fore ſignified, that many
ſhould take upon them the Name, with-
out benefit or commoditie of their pro-
feſſion.

And to the end each man may the
better know or conjecture of him-
ſelfe, whether he be in the right way
or no, and whether hee performe in-
deed the true duty belonging unto a
faithfull Chriſtian: I have thought
convenient to adjoyne this Chapter
next

Prooſes of Chriſtianitie.

next following of that matter, and therein to declare the particular points belonging to that profeſſion. Which being knowne and thoroughly conſidered, it ſhall be eaſie for every one that is not ouer-partiall, or wilfully bent to deceive himſelfe, to diſcerne clearly of his owne eſtate, and of the courſe, and way that he holdeth.

This (I ſay) is a high point of wiſdome for all men to doe, while they have time: leaſt at the laſt day we having paſſed ouer the whole courſe of our liues, in the bare name onely of Chriſtianity, without the ſubſtance and true knowledge thereof, doe find our ſelves in the number of thoſe moſt miſerable & unfortunate people, who in time to come ſhall cry, Lord, Lord, and receive no comfort at all by that confeſſion.

HOW



HOW A MAN MAY
Judge or discern of himselfe, whe-
ther he be a true Chri-
stian or not.

*With a declaration of the two parts be-
longing to that profession: which
are, beleefe, and life.*

CHAP. V.

AS in humane Learning and Sci-
ences of this world, after decla-
ration made of the vtility, possibility,
certainty, conveniency, and other qua-
lities, commendations, and properties,
thereof: the next point is to shew the
meanes and wayes whereby to attaine
the same: so much more, in this Di-
vine and heavenly doctrine of Chri-
tian Religion (which concerneth our
soule and everlasting salvation) for
that we have shewed before, not onely
the most undoubted Truth, whereup-
on it standeth, but also that the know-
ledge hereof is so absolutely necessary,
that there is no other name or professi-
on under heaven, whereby mankind
may

Acts 4.
The ef-
fect of
this
Chapter.

may be saved, but onely this of Iesus; it followeth by order of consequence, that wee should treat in this place, how a man may attaine the fruite of this doctrine, that is to say, how hee may come to be a good Christian, or if he already possesse that name, how hee may examine or make triall of himselfe, whither hee be so indeed or not. Which examination, to speake in briefe, consisteth wholly in consideration of these two points. First, whether he do not onely beleewe unfainedly the totall sum of documents and mysteries, left by Iesus and his Disciples to the Catholike Church, but also perswade and assure himselfe of the forgivenesse of all his sinnes, and of the fatherly love and favour of God towards him in Christ Iesus, whereby he is adopted to be the Sonne of God, and an heire of everlasting life. Secondly, whether he confirme and frame his life, according to the precepts and doctrine of Christ Iesus. So that in these two points, we are to bestow our whole speech in this Chapter.

The first part concerning Beleefe.

ANd for the first, how to examine the truth of our beleefe, it

would

Who is a true Christian.

would be over tedious to lay downe
very particular way that might be as-
signed for discussion thereof. For that
would bring in the contention of
all times, as well ancient as present,
about controversies in Christian faith
which hath bin impugned from age to
age, by the seditious instruments of
Christs infernall enemy. And there-
fore as well in respect of the length,
(whereof this place is not capable)
as also for that of purpose, I doe a-
void all dealing with matters of con-
troverſie within the compaſſe of this
worke, I meane onely at this time,
(for the comfort of all ſuch as are al-
ready in the right way, and for ſome
light unto others, who perhaps of
ſimplicity may walke awry) to ſet
downe with as great brevity as poſſibly
may be, ſome few generall notes or ob-
ſervations, for their better helpe in this
behalfe.

In which great affaيرة of our faith
and beleeſe, wherein conſiſteth as
well the ground and foundation of
our eternall welfare, as alſo the fruit
and entire utilitie of Chriſtes com-
ming into this World, it is to be con-
ſidered that God could not of his
infinite wiſedome, (fore-ſeeing all
things and times to come) nor ever
would

would of his unspeakable goodnesse
(desiring our salvation as hee doeth)
leave us in this life, without most sur-
certaine, and cleare evidence of this
matter: and consequently we must ima-
gine that all our errors committed here-
ters of in (I meane in matters of faith and be-
faith and leefe among Christians) doe proceed
beliefe ea- ther of sinne, negligence, wilfulnesse,
fic among inconsideration of our selves, than
Christi- ther of difficultie, or doubtfulnesse
ans. the meanes left unto us, for discerning
of the lame, or of the want of Gods he-
ly assistance to that effect, if we would
with humilitie accept thereof.

This *Essay* made plaine, when he
Prophecied of the perspicuity, that
of this most excellent priviledge in
Christian Religion, so many hundred
yeeres before Christ was borne. For
after that in divers Chapters hee had
declared the glorious comming of
Christ, in figures and myracles, as also
the multitude of Gentiles that should
embrace his Doctrine, together with
the joy and exultation of their con-
version: hee fore-sheweth presently,
the wonderfull providence of God al-
so, in providing for Christians so ma-
nifest a way of direction for their
faith and Religion, as the most simple
and unlearned man in the World
should

who is a true Christian.

ould not be able (but of wilfulnesse)
to goe astray therein. His words are
cleare, directed to the Gentiles. Take
comfort and feare not, Behold your God
shall come and save you. Then shall the
eyes of the blind be opened, and the eares
of the deafe shall bee restored, &c. And
there shall be a path and a way; which
shall be called the holy way: and it shall
be unto you so direct a way, as a foole
shall not bee able to erre therein. By
which words we see, that among o-
ther rare benefits that Christs people
were to receive by his coming, (this
should be one, and not the least, that
after his holy doctrine once published
and received, it should not bee easie for
the weakest in capacity or learning
that might heere, (whom *Esay* here
saith by the name of fooles) to
runne awry in matters of their be-
liefe, so plaine, cleere, and evident,
should the way for all tryall thereof be
made.

Esay 35.

God hath opened himselfe unto us
in the holy Scriptures, the writings
and doctrine of *Moses* and the Pro-
phets, of *Christ*, and his Apostles: *Iohn* 20.
wherein is contained whatsoever is
necessary for our salvation. For al-
though the invisible things of God, *Rom.* 1.
are his power and God-head, 20.

R

may

who is a true Christian.

may bee seene by the workmanship,
and creation of the world, wherein
as in a booke written with the hand
Psa. 19. 1. of God, and layd open to the eyes
of men, the glory of God and his
mighty power appeareth: Yet be-
cause either we reade not this booke
at all, or if wee doe, we reade it care-
lessly, therefore it was necessary that
the Lord God should adde another
Booke, more plaine and easie to be
read, so that he may runne that re-
Aba. 2. 2. deth it, and this is, (as hath been
sayd) his holy will, revealed unto
in his written word. Which *S. Au-
gustine* therefore very well calleth
letters or Epistle of God sent unto
us from our heavenly Countrey, to
teach us to live godly and righteous
whilest we sojourne here in this pre-
sented World.

This is the Lanthorne where
Psal. 119. our feete may bee directed, and the
light whereby our paths may be gui-
ded unto Christ: it is that most cer-
taine and infallible rule and level of
all our actions, whereby both our
faith and life are to be squared and
framed. Yea, it is that holy and un-
defiled way, and withall that plaine
and easie way denoted by *Esay*, which
even the very entrance thereof, giveth

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light and understanding (as David speaketh) unto the simple.

And although wee must confesse **2 Pet. 3.**
with Saint Peter, that there are some things in the Scripture hard to be understood, yet we may also say with the

same Peter that they are hard to those that are unlearned & unstable, which pervert and wrest them to their owne destruction. So that if the Gospel of Christ be yet hidde, it is hidde to them **2 Cor 4. 3, 4.**

that perish, whose fence Satan hath closed, that the light thereof should shine unto them. And hence-
ence it is, that the Apostle S. Paul, **Titus 3.**

denounceth so peremptorily of a contentious and hereticall man, that he is damned by the testimony of his owne judgement or conscience, for that he hath abandoned this common direct, and publike way, which all men might see; and hath devised particular paths and turnings to himselfe.

And here-hence it is, that the ancient Fathers of Christs Primitive Church, disputing against the same sort of people, defended alwayes, that their errour was of malice, and wilful blindness, and not of ignorance, applying these words of **Pro- Psal. 31.**
They that saw mee, shall turne from me.

R 2

Thus

Thus then it appeareth, that the plaine and direct way mentioned by *Esay*, wherein no simple or ignorant man can erre, is the doctrine taught by the mouth of our Saviour Christ and his Apostles, which howsoever seeme to be obscure and darkesome to men of perverse mindes, that are not exercised in it, yet to the godly and studious readers and heares that have their eyes opened, and their minds lightened to see the truth, it is plaine and easie to be understood.

2 Pet. 1.

And this is the cause, that these holy and sage Apostles of Christ, for the better perverting of all by-wayes crooked pathes, and blind lanes & errours that afterwards might arise (as by revelation from Iesus they understood there should doe many) earnestly exhorted, and so vehemently called upon the people, to stand fast in the documents then received, to hold firme the faith and doctrine already delivered, as a *Depositum*, and treasure committed, to be safely kept untill the last day. And above all other things, they most diligently fore-warned them, to beware of new fangled teachers, whom they called Heretiques, who should breake from the unity of that body whereof Christ

1 Cor.

16.

Gal. 5.

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the head, and should divide new
doctrines, expositions, and interpretati-
ons of Scripture, bringing in new sen-
s, doctrines, opinions, and divisions,
to the renting of Gods Church and
City now builded, and to the perdition
of infinite soules.

The Apostle *S. Paul*, even whilst he
lived, found some of his Schollers to
be removed by new fangled Teachers
to another Gospel, and the better to
make the see their error, he appealed
to the Gospel which he had taught
them. The Gospel he preached was
not after man, neither received hee it
of man, but by revelation from Iesus
Christ. He brought them no fancies,
dreames, interpretations, of
Scripture hatched in his owne braine,
but the pure and sincere doctrine re-
ceived by revelation from God him-
self, and faithfully delivered unto
them without hacke or maim, as hee
received it.

Therefore Saint *Hierome* upon that
place, considering how all Hereticques
are jugged with the Scriptures from
time to time, saith, That *Marcion*,
and *Basilides*, and other Hereticques,
(the contagious botches and plague-
sores of the Church) have not the
Gospel of God, because they have

Gal. 1.

12.

1 Cor. 12

13.

not the Spirit of God, without which, that which is taught, groweth to bee mans Gospell. This maketh that learned Father to resolve upon the matter, that it is a dangerous thing, perversely to expound the holy Scriptures, for by this means, that is, by wrong and perverse interpretation, that which is Gods Gospel, is made mans Gospel, & as *pejus est*, and that which is worse (saith this Holy Father) it is made the devils Gospel. For discerning therefore of this kinde of most pernicious people, and their dealing, and lest wee should be carried away with every winde of doctrine, by the wilfulness of men, God hath ordained in his Church, Apostles, Doctors, Prophets, Pastors, and interpreters, whom hee hath so guided and governed from time to time, with his holy Spirit, that they have beene able by the Scriptures to repress and beat downe whatsoeuer error and heresies have beene raised up by the enemies of Gods truth, contrary to the analogy of faith, and rule of charity: that is to say, besides the true sense and meaning of the Canonickall Scripture.

When there rose up certaine sedition

Eph. 14.

14.

1 Cor. 14.

11. 30

11

ious fellowes among the Iewes, in
the Primitive Church, making some
contention about their Ceremonies,
as did Simon Magus, Nicholas, Ce-
lestinus, Ebion, and Meander, that
were heretiques: They were refelled
and convinced out of the Scriptures,
by the Apostles and their Schollers,
Marcellus, Dionysius Areopagita, Ig-
naceus, Polycarpus, and others, who
were no doubt, directed and guided
by the Spirit of God. Afterward,
when Basilides, Cerdo, Marcion,
Valentinus, Taciannus, Apelles, Mon-
tanus, and divers other, troubled the
Church, with monstrous heresie, they
were confuted by Iustinus Martyr,
Irenaeus Bishop of Corinthe, Irenaeus,
Clement Alexandrinus, Tertullian, and
other their equalls, who in all their con-
troversies had recourse unto the Scrip-
tures, and being instructed and led
by the Spirit of truth, prevailed
rightly against their aduersaries.
And so downe-ward from age to age
unto our dayes, whatsoever heresie
of different opinion hath sprung up
contrary to the doctrine of Christ and
his Apostles, it hath bin checked and
controuled by the watchmen, spiri-
tall Pastors and Governours of the
Church, who alledged alway the

consent of the Scriptures for deciding of all doubt, and were most graciously guided by the Spirit of God in all their actions.

2 Tim. 3. 16. Heb. 4. 12. And hereof it is, that the word of God is called the sword of the Spirit, because as it was given by inspiration at the first; so being expounded by the direction of the same Spirit, it is most lively and mighty in operation, sharper then any two edged sword, cutting through even to the dividing asunder of the soule and the Spirit, of the joyntes and the Marrow, and it is a discerner of the thoughts and intents of the heart.

Math. 4. This is that spiritual sword wherewith our Saviour Christ prevailed against Satan, the head Lord and Master of all heretickes, who notwithstanding pretended Scriptures for his diabolish purposes. And the Apostle Paul, being furnished with this onely weapon, disputed against the perverse and over-thwart Jewes which dwelt in Damascus, and confounded them, proving by conference of Scriptures, that this was the very Christ.

Acts 9.

Now as it was expedient that the Gospels should bee written, that wee learning the truth forth of them should not bee deceived by the lyes

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heresies: so was it necessary that the same Gospels should be preached for the confirmation of faith. And hereof it is, that the Apostle Saint Paul, Rom. 10, saith, that faith cometh by hearing the Word of God, because the word preached, is the ordinary meanes to beget and increase faith in us, for the which cause also, it is called the incorruptible seed, whereby wee are borne anew, and whereby the Church is sanctified unto the Lord.

Eph. 5, 26

Wherefore to conclude this point, seeing that the holy Scriptures are that most infallible and secure way mentioned by Esay; seeing they are the rule and leuell both of our faith and life, containing in them sufficient matter to confute error, and confirm the truth, able to make a man wise unto salvation, and perfectly instructed unto every good worke, this ought to be the duty of the faithfull, that I may use the words of Basil, who be thoroughly perswaded in his minde, that those things are true and effectually, which are uttered in the Scripture, and to reject nothing thereof.

2 Tim. 3.

For if whatsoever is not of faith is sin (as saith the Apostle) and if faith cometh by hearing, and hearing by

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by the word of God, without doubt
when any thing is without the holy
Scripture, (which cannot be of faith)
it must needs be sinne.

And therefore (to speake as Saint
Augustine speaketh) if any, I will not
say if we, but (which Saint Paul ad-
deth) if an Angell from heaven, shall
preach eyther of Christ or of his
Church, or of any other thing which
pertaineth to faith, or to the leading
of our life, otherwise then wee have
received in the Holy Scriptures of
the Law and the Gospell, let them
be accursed.

Now if forsaking all by-paths of
mens inventions and traditions, wee
will search diligently in the Scrip-
ture wherein wee thinke to have eter-
nall life, we shall see, that they ascribe
of nothing so much, as of the promi-
ses of God in Christ Iesus, who as hee
is the end of the Law for righteous-
nesse to every one that beleeueth.
So doe they send us directly, and as it
were leade us by the hand like a care-
full Schoole-master unto him, tea-
ching us to apprehend and lay hold
on him with the hand of faith, and
to apply him with his gifts and gra-
ces unto our selves, and our owne
salvation. So that faith is made the
meanes

John 5.
39.

Rom. 10.
Gal. 3, 2.

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meanes, and as it were the Conduite
to convey Christ himselfe, his death,
buriall, and Resurrection, and all the
rest of his benefits untous, which the
Apostle witnesseth, Col. 2, 12. Yee are
buried (saith hee) with him thorow
Baptisme, in whom ye are also rai-
sed up together, through the faith of
God effectually working, who raised
him from the dead. Whereof it en-
sueth, that all the faithfull doe not on-
ly obtaine the benefit of Christs
death and buriall by their Baptisme,
whereby they dye unto sinne, but al-
so doe receive and enjoy, the fruite
and effect of his Resurrection by a
lively faith, whereby they are quick-
ned and raised up unto righteousness
in this life, and are ascertained of re-
surrection unto glory in the life to
come, by his mighty working, that is
able to subdue all things to himselfe.

Phil. 3

Seeing therefore that the summe
and substance of our whole Religi-
on, and of our eternall salvation or
damnation, consisteth in the know-
ledge of this one vertue, it shall bee
worth the labour briefly (but yet
plainely) to describe the forme, force
and nature of this faith, whereof wee
speake. Wherein you shall not looke
for the divers significations, which
that

that word receives in Scripture, nor
for any declaration of those unprofit-
James 2. able faiths, whereof S. James spea-
keth, which are common to the wic-
Mar. 1, 24 ked; and to the Devils themselves,

whereby they beleeve, that Iesus is
that Christ: but here my purpose is to
entreate of that lively and saving
Faith, which is peculiar and proper
to the elect and chosen Children of

Mat. 1, 21 God, whereby they beleeve, that
Christ is their Iesus, by whom they
are saved from their finnes, and from
the punishment due unto them, for
the same; and by whom onely they are
restored to the favour of God, and
made heires with Christ, of his hea-
Rom 8, venly kingdome.

17. In the Epistle to the Hebrews,
there is a notable description of this
lively faith, where it is layd to bee the
ground of things that are hoped for,
and the evidence of things that are not
scene. Of which description of the A-

Heb. 11. postle we may make a plaine defini-
on after this sort. Faith is an assured
persuasion of our salvation, by the
meanes of Christ, which is grounded
on the promises of God, and sealed in
our hearts by the Holy Ghost. This
definition is drawne from the forme
and property of true faith, but the other
in

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In the Epistle of the Hebrews, seemeth rather to be taken from the substance of faith, and speaketh of the object matter thereof. But both of them lead to one and the same thing, namely, to expresse the nature of true faith, which consist in the certainty of that eternal life, which is purchased unto us by Christ Iesus; which although we enjoy not presently, yet by such we are as fully assured of it, as if we had possession and fruition thereof already. And hereof it is, that the Apostle calleth it *Plerophoria*, fullness or assurance of faith, when wee are perswaded, that we are so highly in Gods favour, that nothing is able to separate or remove us from the love that God beareth us in his Sonne and our Saviour Christ Iesus. This bundle of faith containeth in it these three things.

First, a notice or knowledge of the mercifull promises of God in Christ Iesus. Secondly, an undoubted persuasion of the truth of those promises. And thirdly, the applying of the love to the comfort of our souls and consciences, for our everlasting salvation. For as it is not enough for a man to have meate, unless hee also eat it and digest it, so it is not enough for

Col 2.2.
Heb. 10.

John 6.

What is a true Christian.

for us to know the promises of God, unless we believe the same to be true, and apply them to our own selves. And as it is not enough for a wounded man, to have a sovereign salve or medicine in his window unless he apply it to his wound; so it is not sufficient for us, to know that Christ is the Saviour of the world, unless also we acknowledge him to be a Saviour unto us, and lay hold on him by the hand of faith.

Wherefore, this is the property and effect of a saving faith, even to apply Christ with his gifts unto every one of the faithfull, and to make all conclusions of Gods promise particular, that is, peculiar to themselves and their owne salvation. And therefore it is, that faith is called the life of the soule, because it is the instrument wherewith Christ the true life and food of our soule is to be eaten. Yea it is the mouth, the tongue, the teeth, the stomach, and the heart of our hearts and soules, whereby Christ the word of God, is spiritually taken, eaten and digested of us. With which word, or rather with which Christ, our soules doth live; namely, with the flesh and blood of Christ, which we eat and drinke, whilst we embrace

Col. 2. 10
Habac. 2.
Rom. 1.
17.

John 6,

who is a true Christian.

peace and receive Christ by a lively
faith. Whereupon Saint Cyprian
saith this sweet saying; *Quod esca-
mam, hoc anime est fides, &c.* That
which meate is to the flesh, that is
faith to the soule. That which food
is to the body, that is the Word to
the Spirit. So that faith is the bond,
which doth so straightly unite and
knitt us unto Christ, so otherwise
that the members are united to the
head, whereby we partake his spiritu-
all graces, as the members of mans
body receive nutriment from the
head; and in a word, what good things
God are necessary for our eternall
joy, doe flow and are derived unto us
from Christ, as from a most plentifull
and wholesome Fountaine, and are
conveyed unto us, by the instrument
of faith, as by a strong and substantiall
Caudic pipe.

It were too long, and not so perti-
nent to the purpose, to recite all the
properties of this saving faith, where-
of we speake. It may suffice therefore
to have shewed you these few notes
and effects thereof, by the due con-
sideration whereof, it shall bee easie
for any to examine and try themselves
(as the Apostle speaketh) whether
they be in the faith or no, and conse-
quently.

2 Cor. 13

Whether a true Christian

quently, whether they be true Christians for the first part of that profession, namely, for matters of belief, which consisteth (as hath been shewed) not onely in beleeving whatsoever is propounded unto us, in the holy Scriptures (although that also be a true faith) but also in the assurance of Gods love and favour towards us wrought in our hearts by the preaching of the Gospel, and sealed by the Holy Ghost; whereby we doe firmly perswade our selves, that our sins are as utterly forgiven us for Christs sake, as if we had never committed any; and his righteousness as perfectly imputed unto us, as if we had performed the same in our owne persons.

Wherefore to conclude this first part of our present speech, he sheweth onely protesteth with Saint Peter that hee doth abhorre all sects, and names of particular men, as *Marcellianists, Montanists, Valentianists*, and the like, (which like the builders of Babel) have built up Churches, Synagogues, and Conventicles, to get themselves a name, that men might be called after them, *Marcellianists, Montanists*, and such others: he say, that loatheth and detesteth them, and as hee was not baptized in the Name

Gen. 11.

11. 100

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of Marcion, Montane, or Valentinus, but in the Name of Iesus Christ, so refuseth hee to bee called a Marcionist, Montanist, or Valentinian, or by any name of any man under heauen, and there withall rejoyceth in the Name of Christ, to bee called a Christian; and giving all doctrines and Gospels the slip, pitcheth upon the doctrine and Gospell of Iesus, taught by his holy Apostles, hee that can captivate his understanding, to the obedience of Christ, to beleeve humbly such things as Christ by his Apostles proposeth to him, albeit his reason or sense should stand against the same. And not only so, but also perswadeth and stirrith his owne heart and soule, that the mercifull promises that God maketh in his word, do belong unto him in speciall, and that hee is one of that number which God hath elected to salvation, and for whose sakes, Christ Iesus the Sonne of God was content to die, and to rise againe for his justification: hee that findeth himselfe to be in this faith, or rather in a faith to bee in him, and feeleth the fruits and effects thereof, that is as they are reckoned by the Apostle, Rom. 8. to bee at peace with God, to have

2 Cor. 10.

Eph. 3.

have an entrance unto grace, to have
spirituall joy, not onely in prosperity,
but even in tribulation and affliction
to have hope that maketh not ashamed:
and to have the love of God
shed abroad in his heart, by the working
of the Holy Ghost. This man
(no doubt) is in a most sure case for
matters of his faith, and cannot possibly
walke avry therein, but may
thinke himselfe a good Christian, for
this first point, which is, for matters of
beleeefe.

*The second part of this
chapter.*

There followeth the second part
of Christian profession, concerning
life and manners: which is
a matter of so much more difficulty
then the former, by how many
more wayes a man may bee led from
vertuous life, then from sincere faith,
wherein there can bee no comparison
at all, seeing the path of our
beleeefe is so manifest (as hath bene
shewed) that no man can erre therein,
but of inexcusable wilfulness.
Which wilfulness of error, the holy
Fathers of Christs Primitive Church
did alwayes referre to two principall
and originall causes, that is, to
pride

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and over-weening in our owne conceits, and unte malice against our superiours, and not giving our selves contentation in the things that we desire. Of the first doe proceed new opinions, new glosing, expounding, and applying of the Scriptures, preferring our owne judgements before all other, past or present, the contempt and debasing both of holy Fathers and Councils, and whatsoever else standeth not with our owne liking and approbation.

Of the second Fountains are derived other qualities conformable to that humour, as are the denying of jurisdiction and authority in our Superiours, the contempt of Prelates, the exaggeration of the faults and defects of our Governours, the impagnation of all Bishoplike dignities, or Ecclesiasticall eminency, and especially of that rule whereunto appertaineth the correction of such like offenders: And finally, for satisfying this devilish and pernicious venome of malice, those wicked reprobates doe incite and arme the people against their spirituall Pastours, they kindle seditions against Gods faithfull Ministers, they devise a new Church, a new forme of government, a new king.

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kingdome, and Ecclesiasticall Hierarchy upon earth, whereby to bring men in doubt or staggering, what or whom to beleefe, or whereunto to have recourse, in such difficulties as doe arise.

These two maladies (I say) of pride and malice, have bin the cause of obstinate error in all hereticks from the beginning, as full well noted that holy and ancient Martyr S. Cyprian, when hee sayd long agoe, These are the beginnings and Originall causes of Hereticks, and wicked Schismatics, first to please and like well of themselves, and then being puffed up with swelling pride, to contemne their Governours and Superiours. Thus doe they abandon & forsake the Church. Thus doe they erect a prophane Altar out of the Church against the Church. Thus doe they breake the peace and unity of Christ, and doe rebell against Gods holy ordination.

Many
causes of
evill life,

Now then as these are the causes, either onely or principally of erring in our beleefe, most facile and easie (as wee see) to be discerned, so of error of life and manners, there are many more occasions, causes, of springs and fountaines to bee found. That is to say, so many in number, as we have evill passions, inordinate

petites, wicked desires, or unlawfull
inclinations within our mind, every
one whereof is the cause oftentimes
of disordered life and breach of Gods
Commandements. For which respect, there is much
more set downe in Scriptures for ex-
hortation to good life, than to faith,
in that the errour herein is more or-
inary and easie, and more provoked
by our owne frailty, as also by the
multitude of infinite temptations.
Wherefore we read, that our Saviour
Christ in the very beginning of his
teaching, straight after he was bap-
tized and had chosen unto him S. Pe-
ter, and S. Andrew, James, and John, and
some other few disciples, went up to
the Mountaine, and there made his
most excellent, famous, and copious
Sermon, recited by S. Matthew in 3.
whole Chapters, wherein hee talketh
of nothing else but of vertuous life,
poverty, meekenesse, justice, purity,
sorrow for sinne, patience in suffe-
ring, contempt of riches, forgiving
of injuries, fasting, prayer, repen-
tance, entrance by the straight gate,
and finally, of perfection, holinesse,
and integrity of conversation, and of
the exact fulfilling of every jote of
Gods Law and Commandements.

He

The effect
of Christs
Sermon,
Matth. 5,
6, 7.

Matth. 5. 20. Hee assured his Disciples, with great asseveration, that hee came not to breake the Law, but to fulfil the same, and consequently, whosoever should breake the least of his Commandments, and should teach men so to doe, that is, should persevere therein without repentance, and so by his example draw other men to doe the like, should have no place in the kingdom of heaven.

Matth. 5. 24. Again, hee exhorteth them much earnestly, to bee lights, and to shine by good workes to all the world; and that except their justice did exceed the justice of the Scribes and Pharisees, which was but in shew, and externall, they could not be saved.

Matth. 6. 24. He told them plainly, they might not serve two masters in this life, but either they must forsake God, or

forsooke Thandon Mammoe. Hee cryed unto them, *Attendite*, stand attent, and consider well your state and condition;

Matth. 7. 20. and then againe, *secke to enter by the straight gate*. And lastly he concludeth, that the onely trial of a good tree, is the good fruit which it yeldeth, without the which fruit let the tree be never so rare, or pleasant to the eye, yet it is to be cut downe and burned. And that not every one that shall

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cry or say unto him, Lord, Lord, Mat 7.22
the last day shall be saved; or enter
the Kingdome of heaven, but
only such as did execute in deedes,
the will and commaundement of his
father in this life. For want whereof
he assured them, that many at that Mat. 7.26
who had not onely beleevd, but
also done myracles in his Name, should
be denyed, rejected, and abandoned
of him.

Which long lesson of vertuous life,
being the first that ever our Saviour
gave in publique to his Disciples,
when newly gathered together, (as S.
Matthew noteth) having treated some-
what before of pointes of faith, and
by some myracles and preaching shew-
ed himselfe to bee the true Messias,
doeth sufficiently teach us that wee
must not onely beleve in his Name
and Doctrine, but conforme our lives
and actions also, to the prescript rule
of his commaundement.

For albeit in Christian Religion
faith be the first and principall foun-
dation, whereupon all the rest is to
be stayed and grounded. Yet as in o-
ther materjall buildings, after the
foundation is layd, there remaineth
the greatest labour, time, cost, cun-
ning, and diligence to bee bestowed
upon

upon the framing and finishing of a
 22. 7. 1814 their parts that must ensue; even so in
 this Celestiall edifice or building
 our soule, having laid on the foundation
 on and ground of true beleefe, the
 of all our life time, labour and
 is to bee imployed in the perfecting
 22. 7. 1814 our life and actions, and as it were
 raising up the walls and other parts
 our spirituall building, by the exercise
 of all vertues and diligent observance
 of Gods Commaundements, without
 the which it will be to no more pur-
 pose for us to bragge of our know-
 ledge in the Scripture, or to say we
 have faith, and looke to bee saved
 well as other men, than it will bee
 purpose to have a foundation without
 building upon it, or a stocke or tree
 that beareth no fruit.

Which thing S. James, speaking
 that historical and dead faith, when
 by the wicked and the very devils
 themselves, beleefe that there is on-
 onely God, expresseth most excellen-
 ly in this fit similitude; *As a body with-
 out a spirit is dead, even so (saith hee) is
 faith without works, James 1, 26.*

This point of Doctrine of vertu-
 ous life and observing of Gods Com-
 mandements, not our Saviour Christ
 alone in his Sermon most earnestly
 urged
 frequ

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ed. (as hath beene sayd) but his
summe allo S. Iohn the Baptist,
and his followers the holy Apostles,
whereof the one continually called
the people, to bring forth fruits
for repentance: the other in
their writings, and no doubt in all
Sermons, after matter of Doc-
trine and faith propounded, doe pro-
vide exhortation, and precepts of
Christian life. In so much as S. Au-
gustine and other ancient Fathers are
of opinion, that the rest of the Apo-
stles, Saint Peter, Saint James, Saint
John, and Saint Iude, perceiving
the loosenesse and security of the
people in their times, directed their
writings, either onely or principally
unto this ende, even to perswade
and enforce the necessity of good
conuersation among Christi-
ans. Yea, and that Saint Paul him-
self, when he concludeth that a man
justified by faith without the
works of the Law, doth not exclude
the works of charity, as effects
and fruits of faith, which follow
in that is already justified in the
will of God, but hee excludeth
the causes of salvation, which goe
before him that is to bee justified.
By which it appeareth, that Saint Paul
hand-

Rom 12.

Eph. 4. 1.

Rom. 3.

28.

Who is a true Christian.

Handling the causes of our justification in the sight of God, is not repugnant or contrary to Saint James, speaking of the notes and signes whereby wee are justified: that is (as the words of Math 12. is taken elsewhere) declared knowne to bee just or righteous before men.

The summe is, that although good workes are not the causes of our salvation, yet they are the way (as were) and the path that leadeth us unto: because by them, as by certain markes, wee perceive our selves have entred, and to have proceeded in the way of eternall life. Yea these are the fruits and effects, whereby wee testifie and declare both to our selves and to others, the truth of that faith which wee profess. And therefore our Saviour Christ will us in the Gospel, to let our light shine before men, that they seeing our good workes, may take occasion thereby to glorifie our heavenly Father.

And this holy Apostle Saint James biddeth those carnall and sensual Christians that stood so much upon the onely name of faith, to let him their faith by their workes, that is, they should declare and testifie to men (as I have sayd) the fruit which

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which they professed, by the fruites
hereof. To men (I say) because men
which judge but by the outward ap-
pearance onely, cannot know the
goodnesse of a tree, but by the good
fruite which it yeeldeth; they can-
not discern the inward Faith but by
the outward workes. But as for God
that searcheth the secrets of the hearts
and reins, it needeth not that wee
should shew him our faith by our
workes, nor may we looke for justifi-
cation at his hands by the best of
them, for then might we have where-
unto boast, but there is no boasting
in God, and therefore no justifying
by workes in his sight. Yet notwith-
standing, The Lord requireth good
workes at our hands, to the end that
himselfe might bee glorified, our
needy brethren relieved and com-
forted, others gained and wonne by
our example, to the embracing of the
true faith and Religion which wee
professe: our owne faith exercised and
strengthened, and our calling and e-
lection made sure and confirmed.

And it is very requisite that the
Children of God, which are bought
with so high a price, as with the
blood of Iesus, should glorifie God
both in soule and body, because they

1 P. c. 2.

2 Cor. 9.

1 Pet. 1,

10.

1 Cor. 6, 10. are redeemed both in soule and body,
2 Cor. 5. 15. and not live unto themselves, but unto
Eph. 1, 4. him which dyed and rose againe for
them. This is the end of our election,
before the foundations of the
World were layd, as the Apostle Paul
testifieth, even that wee should be
holy and blamelesse before him in
love. This is the end of our crea-
tion, as the same Apostle witnessed
Ephesians 1, 10. Where he saith, that
we are Gods workmanship, created
in Christ Iesus unto good works
wherein hee hath ordained that we
should walke. This is the end of our
redemption, as old **Zachary** prophesied,
Luke 1, 74, 75. That being re-
deemed and delivered from all our
spirituall enemies, and from eternall
destruction whereunto wee were sub-
ject, wee should serve God without
feare, in holinesse and righteousness
before him all the dayes of our life.
Finally, that is the end of our voca-
tion. For God hath not called unto
uncleannesse, but unto holinesse, and
as hee that hath called us is holy, so
1 Pet. 1, 15, must we be holy in all manner of con-
versation. And it cannot bee that they
which are truly justified, that is to
say, made righteous by a lively faith
in Christ, should not also in some
measure

who is a true Christian.

measure be sanctified, that is, made holy
by a faithfull life in him.

Let not men therefore deceive themselves, with the onely name and shadow of faith, without the nature and substance thereof. Let them not promise unto themselves everlasting life, because they know the true God, and whom hee hath sent, Iesus Christ; let them remember how Christ his spouse, whom he dearly loved, commendeth that saying, when hee *1 Iohn 2,*
saith: By this wee know God *3:4.*

(truly) if we keepe his Commandments; and whosoever saith that he knoweth him, and yet keepeth not his Commandments, is a lyar, and the truth is not in him. For as *1 Tim, 1,*
a true saying, and by all meanes *1:5.*

worthy to be received, that Christ came into the world to save men: so it is a true saying, and likewise worthy to be affirmed, that they which have beleeved God, should be carefull to shew forth good *Titus 3,8*

works. S. Gregory upon the words of Christ to S. Thomas, Blessed are they who have not seen, and yet have believed, hath a notable discourse to this purpose. If any (saith he) inferre proof, I beleeve, and therefore am saved, and shall be saved, hee saith

truely, if his life bee answerable to
his teelese: for that a true Faith
doth not contradict in manners, the
things which hee professeth in words.
For which cause, Saint Paul accused
certaine false Christians in whom he
found no vertuous life answerable
to their profession; that they con-

Tit. 1, 10. fessed God in wordes, but denyed him

1 Iohn 2. in their deedes. And Saint Iohn

voucheth, that whosoever sayeth
he knoweth God, and keepeth not his

Commandements, is a lyer. Where

being so, wee must examine the

truth of our faith, by consideration

of our life; for then, and not othe-

wise wee are true Christians, if we

fulfill in workes that whereof we have

made promise in wordes. This is,

the day of our Baptisme; wee pro-

sed to renounce the pompe of the

world, together with all the works

of iniquity; which promise, if we

performe now after Baptisme, then

are wee true Christians, and may be

joyfull. But contrariwise, if our life

bee wicked, and contrary to our pro-

cession, it is sayd by the voyce of

truth it selfe. Not every one that shall

Math. 7. say to me, Lord, Lord, shall enter in-

to the Kingdome of heaven. And a-

gaine, why do they call me Lord, Lord,

and

and doe not performe the things that
 tell you? Here-hence it is, that God
 complained of his old people the
 Jews, saying; *This people honoureth
 me with their lips, but their hearts are
 farre off from me.* And the Prophet
Isaiah of the same people. They loved
 me with their mouth, and with their
 tongues they lyed unto him. Where-
 fore let no man presume to say hee
 shall be saved, if faith and good life
 be divorced and put asunder: which
Chrysostome noteth, by the woeful
 heavy chance and judgement
 that happened unto him, who in the
 Gospel was admitted to the feast of
 Christian faith and knowledge, but
 for lacke of the ornament or garment
 of good life, was most contumelious-
 ly deprived of his expectation.

Of whom *S. Chrysostome* words
 are these. He was invited to the feast
 and brought unto the Table, but for
 that by his foule garments he disho-
 nored the Lord that had invited him;
 he was not onely thrust from the ta-
 ble and banquet, but also bound hand
 and foote, and cast into utter darke-
 nesse, where there is eternall weeping
 and gnashing of teeth.

Wherefore let us not (deare Bre-
 thren) let us not I say, deceive our

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same affection (as many are) may take a view of his estate and condition, and frame unto himselfe a very probable conjecture, how hee is like to speed at the last accounting day. That is, what profite or advantage he may expect by his knowledge and profession of Christian religion. For unto him that beleeveth soundly, and walketh uprightly in his vocation, performing effectually every way he professed duty, there remainseth an infinite and inestimable reward prepared: so to him that straieth aside and swarveth from the right path of faith and life prescribed unto him, there are no lesse paines and punishments reserved.

For which cause, every Christian that is carefull of his owne salvation, ought to fixe his eyes very seriously upon them both: and as in beleefe to keep himselfe constant, firme, humble, and obedient: so in life and conversation to be honest, just, pure, innocent and holy.

And for this second point, concerning life, and manners, hath beene already handled in my former Booke (which as I understand is imprinted in England) I shall neede the lesse to discourse hereof. But for I have be-
S s ad no-

admonished by the writings of others,
how my former booke hath bene
disliked in two speciall points: First,
that I spake so much of good works,
and so little of faith: Secondly, that
I talke so largely of Gods justice, and
so briefly of his mercy, whereby the
consciencs of many have bene of-
fended: Let the last Chapter going be-
fore of belife and life, answere the first,
and that which immediately followeth,
serves for the latter objection; and so I
doubt not, but a Christian man may
be thoroughly resolved.

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OF THE ONLY IM-
pediment that is wont to let sin-
ners from resolution.

Which is the *Mistrust* and diffidence in
Gods mercy through the multitude
and grievousnesse of their
sinnes.

CHAP. VI.

AMong all other the most gre-
vous and perillous cogitations,
which in this World are accustomed
to offer themselves to a minde inrang-
led and loden with great sinnes, this
usually is the first, (through the na-
ture of sinne it selfe, and crafty sug-
gestions of our ghostly enemy) to
fall into distrust or despaire of Gods
mercy. Such was the cogitation of
most unhappy *Caine*, one of the first
inhabitantes of the earth, who after
the murder of his owne onely Bro-
ther, and other sinnes by him com-
mitted, brake into that horrible and
desperate speech, so greatly offensive
unto his Lord and Master, *Mine ini-
quity is greater than I may hope*
for

Despaire of Gods mercy.

for pardon. Such was in like manner the desperace conceit of wicked Judas, one of the first of them that were chosen to the peculiar service of our redeemer, who feeling his conscience oppressed with manifold iniquities, and most of all with the prodicion of his owne Lord and Master, tooke no other way of amendment or redresse, but to destroy himselfe both in body and soule, adjoyning onely these words full of miserable distrust and desperation: *I have sinned in betraying the innocent and iust blood.* By which words and most wretched end, hee more grievously offended and injured his most loving and mercifull Saviour, then by all former iniquities committed against him.

This (then most loving Brother) is the first and greatest Rocke, where at a sinfull soule over-burdened with the charge of her owne iniquities, and tossed in the waves of dreadfull cogitations, by the blastes and stormes of Gods threats against sinners, doe commonly make her shippe-wracks. This is that most horrible depth and dungeon, whereof the holy Scripture

Prov. 18. saith; *The impious man when hee is come into the borrow: and profundity of his sinne, condemneth a'l.* That is, the

reme-

Despaire of Gods mercy.

remediable sore and incurable wound
wherewith God himselfe chargeth Je-
rusalem, when hee said, *in sanabilis
est uera tua*. Thy rupture is irremedi- Ier. 30.

And the Prophet *Michas* con-
sidering the same people, thorow the
multitude of their wickednesse, to en-
cline now to despaire of Gods good-
nesse towards them, brake forth in
this most pittifull complaint: For Mich. 1.
*I will weepe and lament extreme-
ly, I will strip off my cloathes and wa-
ke naked, I will roare like unto a dra-
gon, and sound out my sorrow as Syria
does in the desert, for that the wound
and malady of my people is desperate.*

This is that great and maine impe-
diment, that stoppeth the Conduits
of Gods holy grace, from flowing in
to the soule of a sinfull man. This is
the knife that curteth in sunder all
those heavenly and blessed cordes,
wherewith our sweete Lord and Sa-
viour endeavoureth to draw unto
repentance the hearts of sinners, say-
ing by his Prophet, *I will pull them
unto me with the chaines of love and
charity*. For by this meanes every
sinfull conscience cometh to an-
swer almighty God, as did *Ierusalem*,
when being admonished of her sins,
and exhorted by his Prophet unto a-
mend-

Despise of Gods mercy.

Jer. 2,

amendment of life, she said, *Desperavi,*
nequaquam faciam. I am become
desperate, I will never thinke of any
such thing.

.01.151

To which lamentable estate when
a sinfull man is once arrived, the next
step hee maketh, is (for avoyding all
remorse, and trouble of conscience)
to ingulf himselfe in the depth of all
detestable enormities, and to abandon
his soule to the very sinke of all filth
and abominations, according as *S.*

Epho. 4,

Paul said of the Gentiles in like case,
*That by despauze they delivered them-
selves over to a dissolute life, thereby to
commit all manner of uncleanness.*
Which wicked resolution of the re-
pious, is the thing, (as I have now
before) that most of all other offences
upon earth, doth exasperate the
ire of God, depriving his diuine Ma-
jesty of that most excellent property
wherein he chiefly delighteth & glo-
rieth: which is his infinite & unspeak-
able mercy. This might bee declared
by diuers and sundry examples of ho-
ly writ, howbeit two onely shall suf-
fice for this present.

.11.1011

The first is of the people of Israel,
not long before the banishment in-
to *Babylon*, who being threatened
from God by the Prophet *Jeremy*,
that

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that

Despaire of God mercy,

that manifold punishments were imminent over their heads, for their grievous finnes committed against his Majesty, began (instead of repentance) to fall to desperation, and consequently resolved to take that impious course of a dissolute life, alledged before out of Saint Paul, for thus they answered God, exhorting them by his threats to reforme their wicked lives. Wee are growne desperate, and therefore we will hereafter follow our owne cogitations, and every one fulfill the wickednesse of his owne conceite. Whereat God burned infinitely, and brake forth into this vehement Interrogation: *Interrogate Gentes, quis similis tibi horribilis?* Aske and enquire of the very Gentiles, whether ever among them were heard any such horrible blasphemies.

etiam
propter
aliquando
ab eo
etiam

Iere. 18.

And after this, for the more declaration of this intollerable injury, herein offered to his Majesty: hee commanded the Prophet *Jeremy*, to get forth out of his owne house, and to get him to a Potters shoppe, which in the village was framing his vessels upon the wheele. Which *Jeremy* having done, hee saw before him as a Pot crushed and broken by the Potter

Despaire of Gods mercy.

A marvelous
example
of Gods
mercy.

Potter all in pieces upon the wheele,
and thinking thereby that the vessell
had beene utterly unprofitable and to
be cast away, hee saw the same Clay
presently framed againe by the Pot-
ter into a new Vessell, mote excellent
than before. Whereat hee marvel-
ling, God sayd unto him, Dost not thou
thinke (*Jeremy*) that I can doe with
the house of *Israel*, as this Potter
hath done with his Vessell? or is not
the house of *Israel* in my hands, as
the clay in the hand of this ceaser
man? I will denounce upon a a sun-
daine against a Nation and king-
dome, that I will roote it up, and de-
stroy it; and if that Nation or King-
dome doe repent from their wicked-
nesse, I will also repent me of the pe-
nishment which I intended to lay
on them. And then he proceedeth for-
ward, declaring to *Jeremy* the exor-
ding griefe and indignation which he
conceiveth, that any sinner whoso-
ever, should despaire of mercy and par-
don at his hand.

The second example is, of the same
people of *Israel*, during the time of
their banishment in *Babylon*, at what
time, being afflicted with many mi-
series for their sinnes, and threatened
with many more to come, for that
they

Despaire of Gods mercy.

They changed not the course of their former wicked conversation: they began to despaire of Gods mercy, and to say to the prophet Ezechiel, that li-ved banished among them, and ex-orted them to amendment, upon as-ured hope of Gods favour towards them. *Our iniquities and sinnes doe grievously upon us, and we languish in them, and what hope of life then have we? At which cogitation of speech, God being greatly mo-ved, appeared presently to Ezechiel, and said unto him: Tell this people, as I live, saith the Lord God of heasts, I will not the death of the impious, rather that hee should turne from his wicked wayes & live. Why will the people of Israel die in their sinnes, rather than turne unto me?* Ezech. 33

Then maketh hee a large and vehem-ent protestation, that how greatly never any person should offend him, and how great punishment soever hee shall denounce against him, yea, if hee had given expresse sentence of death and damnation upon him, yet *Reverit penitentiam a peccato suo, fer-uitque iudicium & iustitiam*: that is, if hee repent himselfe of his sins, and exercise judgements & justice for the time to come, (that is, judgement up-
on

Despaire of Gods mercy.

on our selves, and justice towards others) all his finnes that he hath committed, shall be forgiven him (saith almighty God) for that hee hath done judgement and justice.

And this now might bee sufficient (albeit nothing else were spoken) for remooving this first obstacle, and impediment of true resolution, which is the despaire of Gods infinite goodness and mercy. Nevertheless, for more evident clearing, and demonstration of this matter, and for the greater comfort of such as feeble themselves burdened with the heavy weight of their iniquities committed against the divine Majesty; I have thought expedient in this place to declare more large, this abundant subject of celestialle mercy, towards all such as will truly turne unto him, in what time, state, condition, or age soever in this life: which shall bee shewed and set downe by these foure points and parts that doe ensue.

The first part, touching the love that God beareth towards man.

First of all, by the infinite and incomprehensible love that Almighty God beareth unto man, which

Despaire of Gods mercy.

which love is alwayes the mother of
favour, grace, and mercy. If you de-
mand of me, in what sort I proove
that the love of God is so exceeding
great towards man, I answer as the
Cosmographer is wont to doe, who
by the greatnesse and multitude of
the streames and Rivers doth frame
his conjecture of the Fountaine from
which they flow. The proper Rivers
which are derived, and do run forth
thereof, are good turnes and benefits,
which seeing they are infinite, end-
lesse, and incalculable, bestowed by
God upon man (as in the place be-
fore hath beene declared, and the
whole Vniversall frame of this world
doth abundantly beare witness.)
It followeth most evidently, that the
Origine Fountaine, and well-spring
of all these favours, graces, and good
times, must needs be infinite, im-
measurable, and farre surpassing all
compass of mans understanding.

If you require of me the cause and
reason, why Almighty God should
so wonderfully bee affected towards
man, I can directly yeeld ye none at
all, but rather marvaile thereat with
holy Iob, why so Sovereigne a Maje-
sty should set his heart upon so base a
subject. Notwithstanding, the holy
Scrip.

Iob 7.

Despaire of Gods mercy.

Scripture seemeth to alleadge one principall reason of his love, which it saith; *Nihil odisti eorum que fecisti, & parcis omnibus, quia tua sunt Domine, qui diligis animas.* That Thou (O Lord) which lovest souls canst not hate those things which thou hast made, but dost use mercy towards all men, for that they are thine. And the like manner of reasoning useth God himselfe, when he saith by the Prophet *Ezechiel, Adhuc omnes soules sunt mihi;* And hereafter he interreth a little after, *Nonne voluntatis mee, est mors impij?* Can I have the will to damne a wicked man, seeing that his soule is mine created and redeemed by me? as we would say, this were a case against all order and equitie. And the reason of this manner of speech and argument is, for that every man naturally is inclined to love the things that be of his owne making. So wee see, that if a man have an Orchard, wherein be great variety of trees and plants, yea if there be but one of his owne peculiar grafting that flourisheth and prospereth well, hee taketh more delight therein, than in any of the rest, for that it is his owne workmanship.

So in like manner, if a man have

Despaire of Gods mercy.

Vineyard of his owne planting and
nourishing. For which respect the ho-
ly Prophet *David*, finding himselfe
in the whole kingdome of *Iury* in
affliction and calamity, thought
other meanes so forcible to draw
unto compassion and commiserati-
on of their cause, as to cry out to him
in this manner; Thou which gover-
nest *Israel*, looke towards us, and bee Psal. 97.
that Thou hast brought forth a
vineyard out of *Egypt*, thou hast pur-
ged the same from Gentiles, and hast
planted it. Thou O God of all po-
wer, turne towards us, looke upon us
from heaven, and visit this thy Vine-
yard, which thine owne right hand
has planted. This manner of per-
suasion used the holy Prophet *Esay* to
the Lord, when hee sayd, *Looke up-
on me I beseech thee O Lord, which are the
workes of thine hand.*) show how would
But above all other, the blessed
Job standeth as it were, in ar-
gument and disputation with God a-
bout this matter, saying, Have not
thy hands made me? have they not
shaped me of clay and earth? Hast Job 10.
thou compacted me, as a cheese
made of milke? Hast thou not knit
my bones and sinewes together, and
covered my flesh with skinne? hast
not

Despaire of Gods mercy.

not thou given mee life, and conser-
ued my spirit with continual protection
on? Howsoever thou seeme to differ
ble these matters, and hide them
thy heart, yet I know that thou remem-
berest them all, and art not unkind
of them.

By which words this holy man
signified that albeit God suffereth
him greatly to be tempted and afflic-
ted in this life, so far forth as hee might
seeme to have forgotten him, yet was
he well assured, that his diuine ma-
iesty could not of his goodnesse forsake
or despise him, for that hee was his
creature, and the proper workman-
ship of his owne hands. In which
ry name *Workmanship*, holy Dauid
tooke such great comfort, consi-
dering that the workman cannot despise
but be loving and favourable towards
his owne worke (especially so con-
sistent and bountifull a Workman, as
almighty God, towards a worke such
as man is, to his owne shape and like-
nes) that in all his necessities yearening
in his greatest infirmities of both
most grievous offences committed
gainst his Majesty, hee conceived
most assured hope of mercy, and for-
don, upon this consideration that he
was his workmanship, and conse-

quent

Despaire of Gods mercy.

erently well knowne to his divine
wisdom, of how bricke and infirme
creature hee was made. For thus at
first amongst other, hee reasoneth of
this matter. Looke how farre distant
the East is from the West, so farre off
hath God remooved our iniquities
from us, even as a Father doth take
compassion on his owne children, so
hath the Lord take mercy upon us;
that he well knoweth the mould
whereof we are made, & doth remem-
ber that wee are nothing else but dust.
In which discourse, the holy Pro-
phet maketh mention of two things
that did assure him of Gods mercy;
the one, that God was his Creator,
and Maker, and thereby privy to the
faulty of his constitution and nature:
the other, that hee was his Father,
whose property is to have compassion
upon his Children: and this is a
second reason, more strong and for-
midable perhaps than the former, why e-
very man may bee also assured of
pardon, that heartily turneth unto
almighty God: considering that if
he hath pleased his divine Majesty, not
only to bee unto man a Creator (as
hee is to all other things) but also a
Father: which is a title of the greatest
love and conjunction, that Nature
hath

Psal. 103.

Despaire of Gods mercy.

hath left unto things in this World
Whereof a certain Philosopher sayeth
well, that no man could conceive
love of a Fathers heart, but hee onely
that had a child of his owne.

For which respect, our Saye
Christ to put us in minde of this mo
servent love; and thereby as it were
by one fire to enkindle another with
in our hearts, did use oftentimes
ordinarily to repeat this sweet name
of Fathers in his Speeches to his
lovers, and thereupon founded
vers most excellent and comfort
discourses; as at one time, when
exhorted them from over-much care
and worldly solicitude, hee added

Matth. 5,
6. 7, 8.

Matth. 6.

this reason; *Your Father in Heaven*
knoweth, that you have neede of these
things. As who would say, he know
ing your wants, and being your
Father, you shall not neede to trou
ble yourselves with too great anxi
ety in the matters, for that a fathers
heart cannot but bee provident and
carefull for his Children. The like
deduction maketh hee in the same
place, to the same effect, by compar
son of the Birds of the Ayre, and o
ther unreasonable Creatures; for
which, if God doth make (saith he)
so abundant provision, as all the
whom

Despaire of Gods mercy.

Whole World may witness that hee
with much more carefull will hee be
provid for men that are his owne
children, which are more deare unto
him then any other terrestriall thing
loved.

All these speeches and reasons of
the Saviour, are derived from the
care and property of a Parent,
which cannot but affect and love his
children, especially such a Father,
whom Christ calleth celestiall, who
his perfection of true Fatherly
love so farre exceedeth all earthly pa-
rents put together, as in Power, Cle-
mency, and Goodnesse, Almighty God
knoweth the infirmity of his feeble
children. Such a Father as hath not
only given life and being unto his
children, but also (as Saint Paul
saith) hath powred into their hearts
the living Spirit of his onely eternall
Father, stirring them up to most as-
sured confidence and invincible hope
in his Fatherly goodnesse and protec-
tion. And upon assurance of this
love, have as well sinners as Saints
from the beginning, fled unto him
boldly under this title of Pater-
nity, and never were deceived. So
saith the Prophet *Esaie* as well in his owne
name, as in the name of the sinfull
people.

Despaire of Gods mercy.

Esay 63. people of Israel, doubted not to cry, Thou art our Father, *Abraham* hath not knowne us, and Israel is ignorant of us : Thou O Lord, art our Father, thou art our Redeemer. And to confirme this assurance unto us, Christ sent that most sweet and comfortable Embassage unto his Disciples presently upon his Resurrection.

Iohn 20. Goe and tell my Brethren, that I do ascend unto my Father, and unto your Father : unto my God, and unto your God. By which words of Father, and God, the one of love, and the other of power : the one of will, the other of ability, hee tooke away all doubt of not speeding, from each man that should make recourse to this mercifull Lord and Father. God himselfe also, after many threatnes used by the Prophet *Jeremy*, against the people of Israel for their sinnes, in the end least they should despaire, turneth about his talke, and changeth his stile assuring them of many graces and favours, if they would returne unto him : telling the house of Israel, that hee had loved her from the beginning, and had sought to draw her unto him by threats, to the end he might take mercy upon her, and now he intended to build her up againe.

Despaire of Gods mercy.

...ine to adorne her with joy and ex-
ultation, gather her children from
corners of the earth, to refresh
them with the Waters and Rivers of
life, and all this (saith hee) *Quia fac-*
sum Israeli Pater. For that I am
come now a Father to Israel. And
in the same place to wicked Ephra-
im (the head City of the rebellious
kingdome of Samaria) hee saith, E-
phraim is become my honourable Sonne, Iero. 31.
my delight, and deerey beloved childe,
therefore my bowells are moved with
compassion upon him, and in abundance
of mercy will I take pity of him. So
much attributed God to this respect
of being a Father unto Israel, and E-
phraim, and of their being his Chil-
dren; that for this cause onely (not-
withstanding their infinite enormous
sins) his bowells of endlesse mercy
were moved with love and compassi-
on towards them.

And these are those tender and mer- Luke 1.
ciful bowells, which holy Zachary
saith to S. Iohn Baptist, protesteth
to be in Almighty God towards man-
kinde that had offended him. These
are those which were in that good
old Father mentioned in the Gospell, Luke 15.
who being not onely offended, but
also abandoned by his younger Son,

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yet after he saw him returne home againe, notwithstanding he had wasted all his thrift and substance, and had wearied out his body with wicked life, he was so far off from disdaining to receive him, as he came forth to meete with him, fell upon his necke, and kissed him for joy: adorned him with new apparell, and rich jewels, provided a solemne banquet for him, invited his friends to bee merry with him, shewed more exultation and triumph for his returne, then if he had never departed from him.

By which parable, our Saviour Christ endeavoured to set forth unto us, the incomprehensible mercy of his heavenly Father toward sinners, in which respect, hee is truly called by his Apostle. *Pater misericordiarum*, the father of mercies. For that (as *S. Bernard* well noteth) the Sea and Ocean of mercies doth flow peculiarly from the heart of a Father, which cannot be sayd so properly of the Gulfe and depth of his judgements. For which cause he is called in Scripture, the God of justice and revenge, and not the Father. And finally, this blessed Name of Father in God, doth import unto us by Gods owne testimony all sweetness, all love, all friendship, all

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comfort, all fatherly providence, care and protection: all certainty of favour, assurance of grace, all security of mercy, pardon, and remission of our sins, whensoever unfainedly we turne unto him.

And in this point his divine Majesty is so forward and yehement to give us assurance, that being not content to set forth his love unto us by the love of a Fathers heart, he goeth further, and protesteth unto us that a heart is more tender towards us in this behalfe, then the heart of any mother can be to the onely child and issue of her owne wombe. For thus saith to Sion, which for her sinnes beganne to doubt least hee had forsaken her; *can the Mother forget her infant? Or can shee not be merciful to the childe of her owne wombe? If shee could, yet can I not forget or re-
call thee: Behold, I have written thee
in the flesh of mine owne hands. And
as for so much as God is called our
father.*

Isay 49.

There remaineth yet a third consideration, which more setteth forth Gods inestimable love, then any of the other demonstrations before set downe. And that is, that he gave the life and blood of his onely begotten

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and eternall son, for purchasing and redeeming us when wee were lost: a price so infinite and inexpressible, as (no doubt) his Divine Wisdom would never have given, but for a thing which hee had loved above all measure. Which our Saviour himselfe that was to make the payment, doth plainly signifie, and therefore also seemeth (as it were) to wonder greatly at such a bargaine, when he saith in the Gospell, *So dearly loved God (my Father) loved the world, that he hath given for it, his onely begotten Sonne.* In which wordes hee ascribeth this most wonderfull dealing of his Father, unto the vehemency and exceeding abundance of love, as doth also his dearest Disciple and Apostle S. John, saying; In this appeareth the great love and charity of God towards us, that he hath sent his onely begotten Sonne into the world, to purchase life for us. In this (I say) is made evident his exceeding charity, that we not loving him, he loved us first, and gave his owne Sonne to be a rancome for our finnes.

Whereunto also the holy Apostle S. Paul agreeth, admiring in like manner the excessive love of God in these words; God doth marvellously commend

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and set forth his great love unto us, in that wee being yet sinners, he gave his Son to the death for our redemption. And in another place, framing out (as it were) a measure of Gods mercy, by the abundance of his love, saith thus; God who is rich in mercy, through the exceeding love which hee bore unto us, wee being dead in sinne, he revived us in Christ, and raised us up even unto heaven, making us to sit downe there with him, to the end hee might declare to all ages, and world ensuing, the most boundant riches of his grace and goodnesse towards us.

This was the opinion of that noble Apostle Saint Paul, and of all his equall Apostles, Evangelists, Disciples and Saints; and this worke of our Redemption, proceeding onely from the inflammable furnace of Gods immeasurable love. And therefore to make no other conclusion hereof, then that which Saint Paul himselfe doth make. If God have not spared his owne proper and onely begotten Sonne, but hath given him up to death, for gaining us unto him, how can it be, that with him hee hath not given us all other things? If when we were his enemies, and thought not

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Rcm. 5.

upon him, he sent to seeke us so diligently, by such a Messenger as hee loved so dearly, allowing him to lay downe a price for us, which hee infinitely esteemed: what shall we thinke that he will doe unto us now, (wee being made his owne by our redemption) if we returne willingly unto him: when our receiving shall cost him nothing else, but onely a mercifull looke upon us, which is nothing much from the infinite bowels of his bottomelesse mercy, as is one drop of wyater from the most huge gulse of the maine Ocean Sea.

And this shall suffice for the first point of Gods love, declared unto us by the three most sweete and comfortable names and respects of Creator, Father, and Redeemer.

The second part.

How God expresseth his love towards sinners.

NExt after which, wee are to consider in what manner God is accustomed to expresse and declare this love of his, in his dealing, and proceeding towards sinners. And first of all, the wise man (having had long

expe-

Despaire of Gods mercy.

experience of this matter) beginneth
to describe and set forth in this sort,
saying unto God himselfe, *Thou (O*
Lord, dost dissemble the sinnes of men, *Wisd. 12.*
and give unto them time of repentance.
And then, when they will not use this
benefite of his forbearing, but will
needs enforce him to punish and cor-
rect them, he saith further of this cor-
rection: *Such as wilfully doe runne astray* *Wisd. 12.*
(O Lord) and will not turne unto thee,
thou dost correct them sweetly by little
and little, admonishing and exhorting
them to leave their sinnes, and to beleve
in thee.

These two points then of excee-
ding clemency, by the testimony of
the wise man, are found in Almighty
God; first to wincke at the wicked
life of men, and to expect their con-
version with unspeakable patience,
and long animity, according as also the
Prophet *Esay* beareth witness, adjoy-
ning the cause thereof in these words; *Esay 30.*
The Lord doth attend your conversion, to
the end he may take mercy on you, and
thereby be exalted.

And secondly for the same respect,
when he is enforced by reason of his
justice to chastise them, yet doeth hee
the same with such moderation and
mildnesse; as alwayes in this hee
15 hee

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life hee reserveth place of pardon.

And unto these two, wee may
joyne yet a third property of his mer-
cy, more admirable (perhaps) than
the former: which is (as *Tertullian*
excellently noteth) that he being the
party offended, yet first and princi-
pally desireth reconciliation: hee ha-
ving received the wrong and injury,
yet doeth hee most busily intreat for
amity and attonement. And when
as in all right and equity, hee might
deny us pardon, and for his power
take revenge of us at his pleasure,
yet doth he not onely offer us peace
of his owne accord, but also seeth un-
to us by all meanes possible to ac-
cept thereof, humbling (in a certaine
manner) his Divine Majesty to our
basenesse and vility: and behaving
himselfe in this respect, as a Prince
that were enamoured of his bond-
slave and abject servant.

This might bee declared by many
of his owne speeches and doings in
holy Scripture, but one place out of
the Prophet *Esay* shall serve for all;
where Almighty God so earnestly
woeth the conviction of Ierusalem,
as no lover in the world could utter
more signes and Testimonies of a
heart inflamed and set on fire with
love

Despaire of Gods mercy.

lore, then hee doeth towards that
City which so highly had offended
him. For first, after many threat-
es poured out against her, if shee did
not returne, least she might perhaps
fall into despaire, hee maketh this
protestation in the beginning of his
speech, *Indignatio non est mihi, &c.* Esay 42.
Angry I am not (O Ierusalem) but
whatsoever I have spoken, I have
spoken of good will and love. Se-
condly, he entreteth into this dispute,
and doubt with himselfe about punish-
ing her for her sinnes, what shall I do?
Shall I tread her under my feete, and put
her to the fire? Or else will shee stay my
passant hand, and make peace with me,
will shee (I say) make attonement with
me? After which doubt and cunctati-
on hee resolveth himselfe to change
his manner of stile, and to fall a-
little to chide with her, and then he
saith, *Hearken O ye deafe inhabitants*
of Ierusalem, looke about yee, yee
blinde folke that will not see: who
is blinde and deafe but my servant,
that will not regard or listen to
the Messengers which I send? O
thou which hast open eares, wilt thou
not heare?

And then a little after, hee begin-
neth to smoothe and speake faire a-
gain,

Despaire of Gods mercy.

His complaint.

gaine, saying. Ever since thou hast been gracious and glorious in mine eyes, I have loved thee, and for thy soule will I give whole Nations. Feare not, for thou art with thee. Wherevith thee being little or nothing mooved, he returneth to a sweet manner of complaint, saying, thou hast enthralled mee by thy sinnes, and with thine iniquities thou hast greatly afflicted me,

His kind speech.

Which being sayd, and shee somewhat mooved thereby to love him as it seemeth, hee turneth unto her with this most comfortable and kind speech. I am hee, I am hee, which cancellen thine iniquities for mine owne sake, and will never thinke any more upon thy sinnes. All which being done, and they now reconciled, and made fast friends together, his divine Majesty beginning a very loving conference as it were, and sweet expostulation with her, saying in these words. Call thou to memory the things that are past, and let us judge our selves here together. Tell mee if thou have any thing whereby thou mayst be justified. Thy first parent was a sinner, &c.

His conference.

Whereat she being ashamed and having nothing in the world to answer for herselfe: Almighty God comforteth her, and knitteth up the whole matter

Despaire of Gods mercy.

water in this most kinde and amiable
Feare not, for I will poure out my
upon thee, and upon thy seede,
my benediction shall bee upon
off-spring: thy Children shall
up and flourish as Willowes planted
the water side. This saith the
Lord and King of Israel, the Lord of
that is thy redeemer; I am the
first and the last, and besides me there
is no other God. Be mindefull of this,
house of Jacob. I have dissolved
and dissipated thy sinnes, as a cloud is
dissolved in the Ayre; be mindefull of
this, and have an assured confidence.
Thus farre continueth the treaty be-
tweene God and his Citie of Ieru-
salem.

And now tell mee (deare Christian
brother) whether it bee possible for
my heart or tongue in the world, to
receive or expresse more wayes or
signification of most vehement good
will and burning affection, then of
Gods part in this treaty hath beene
declared? What lover or enamou-
red person upon earth, what passio-
nate heart could wooe more earnest-
ly, sue more diligently, sollicite more
artificially, complaine more pitiful-
ly, expostulate more amiably, confesse
more intrinsically, remit offences
more

Despaire of Gods mercy.

more readily, offer benefits more
boundantly, conclude more sweetly
and give more pregnant testimony
of unfained love; nor more
red certainty of eternall league
amity, then doth Almighty God
to this Nation that so grievously
offended him? Who will not confide

Psal. 145. now with the Prophet *David*. The
sweet and mercifull is the Lord,
his mercies spread over all the rest
his most wonderfull workes. Who
will marvaile if the same People
made a vow, that his everlasting love
should bee of the Mercies of this
Lord and Maker?

But yet this thing is made
more apparant by that which
Divine Majestie did afterwards
the same people in the dayes of
Jeremy the Prophet (above an hundred
yeares after this treaty; in the time
of *Esay*) at what time God being re-
solved to destroy them and their City
for their oblation in their finnes
when the hoare of execution drew
nearer, his bowels of mercy were
touched with consideration towards
them, as he called to *Jeremy*, and com-
manded him once againe to goe
to the Temple gate, where all the
people did passe in and out, and there

Despaire of Gods mercy.

with a lowd voyce to cry as follow-
eth: Heare ye the word of God, O
all you of Iuda, that doe passe in and
out by these gates; Thus sayeth the
Lord of hostes, the God of Israel, yet
doe you amend your wayes, and I
will dwell in this place with you, &c.
And when this exhortation and blef-
sed endeavour of Almighty God, could
not move or profit them any thing at
all, then his unspeakeable goodnesse
beganne with sharpe threatens in this
manner: My fury and indignation is
gathered together against this Citie,
and upon the inhabitants, and uppon
the very Beastes, and Cattell thereof,
also upon the fruite and trees of
this region. The carcasses of this peo-
ple, shall bee foode to the Birdes of
the Ayre, and to the Beastes of the
felde, their enemies shall come and
cast forth of their Sepulchres, the
bones of the Kings and Princes of Iu-
da; the bones of their Priests, Pro-
phets and inhabitants, and shall dry
them at the Sunne, and cast them out
into the dunghill. After all which
long and dreadfull commination hee
uttereth his speech presently againe,
and saith with a very lamentable and
pittifull voyce: And will not hee that
is false (notwithstanding all this) rise
up

Iere. 7.

Despaire of Gods mercy.

up againe? Will not hee that is departed from mee, returne unto mee againe? O why doth my people runne from me so obstinately? By which living complaint, and infinite other means of mercy that God used to that people, when no amendment at all could be procured, his divine Majesty was enforced to call *Nabuchadnessar* King of *Babylon*, before the walles of *Jerusalem*, to destroy it. But even now also consider the bowels of his unspeakeable mercy. For hoping that by his terrour they might perchance bee stirred up to conversion, hee sent *Jeremy* the Prophet to them againe, with this Embassage, *To the Inhabitants of Jerusalem*, will ye not yet receive Discipline and obey my words? Whereat those gracelesse people were so little moved, as they tooke *Jeremy* and cast him into prison for his message, and thereby exasperated most grievously Gods further indignation against them. Notwithstanding all which, his incomprehensible Clemency would not thus abandon them, but commanded holy *Jeremy* to write out all his threatnes and promises in a Booke together, and to send the same unto them, forth of the prison where hee lay,

Ier. 35.

Ier. 36.

Despaire of Gods mercy.

by his servant *Baruch*, to bee
in their hearing; and so hee did.
whereof when *Iohachim* the King had
understanding: Hee commanded *Baruch*
to bee brought into his presence,
and there to reade the Booke by
a fire side, (as the Scripture no-
teth) And when he had heard but
one or foure pages thereof, hee cut
it out with a pen-knife, and threw
the whole booke into the fire, and so
consumed it. At which obstinate and
wilful dealing, albeit Almighty
God was exceedingly offended, yet
he commanded hee the same Booke to
be re-written and written againe in much
the same manner then before,
that by (if it had beene possible) to
be stirred up and gained that pro-
fit unto him. But when this by no
means in the world could be brought
to passe: then permitted his divine
Majesty, the whole Citty to bee de-
stroyed, according to his former
threats, and that rebellious people,
were led away Captive in bondage
to *Babylon*. In which place and mi-
serie, (notwithstanding their deme-
rit) his infinite mercy could not
forsake them, but sent his Prophet
Isaiah, as also *Baruch* unto them
with extream complaint of their
obdu-

○ Despaire of Gods mercy

Eze. 33.

obduration, and yet offering unto thee mercy and pardon even then, if thou wouldst repent.

And what more wonderfull Clemency then this, can possibly be imagined deere Christian Brother May in reason any man ever come into doubt or despaire of Gods mercy, how great and grievous soever the burden of his finnes bee, who here considereth this proceeding of his eternall Majesty with the people of Israel, for so many yeeres and ages together: Whom himselfe seeth notwithstanding, *Gentem*

Ezech. 2.

stetricem dura facie & induratum corde: An Apostaticall Nation of shamelesse countenance, and invincible disposition? Can God devise any more effectuall and forcible meanes, to erect and animate a sinner confidently to returne unto him, then are these? And yet (gentle reader) for thy further comfort and encouragement in this behalfe, I will adjoyne one thing more, which doth exceede and passe all reason and reach of humane imagination, and that is, that God promisseth unto a sinner that faithfully will returne unto him, not onely to forget and utterly extinguish all memory of his former iniqui-

Despaire of Gods mercy.

iniquities, but also to make more
joy and Triumph at his conversion,
and to love and cherish him more
tenderly at his returne, then if hee
had never fallen or departed from
service. This God himselte signi-
fied by the Prophet *Esay* when hee
saith, *Call unto Ierusalem, speake unto* **Esay 40.**
thy heart (that is, comfortably) for
thy iniquitie is forgiven, she hath
received double at Gods bandes for all
her sins committed. And more plainly
in another place by the same Pro- **Esay 30.**
phet. *The light of the Moone shall bee*
as the light of the Sunne, and the light
of the Sunne shall be as the light of
seven dayes, seven times put together,
when God shall bind up the wounds
of his people, and heale their sores.
And to this purpose doe appertaine di-
rectly those most wonderfull Para-
bles of our Saviour in the Gospell,
concerning the extraordinary joy and
kissing that the carefull Woman
made, when shee had found againe **Luke 15.**
her groat that was lost, and the good
sheepheard, when hee brought backe
the sheepe that was astray: and the
mercifull Father, when hee received
home his sonne that before had a-
bandoned him. And to the same
purpose doth it also appertaine, that
in

Despaire of Gods mercy.

Psal 57. in the Prophet *David*, God glorieth
Specially in the service of those pe-
ple, that before had not knowne him.
And this shall suffice for the second
point, to shew what wonderfull mean
Almighty God doth use in setting
foorth his mercy, for allurements
sinners unto repentance.

The third part.

*What assurednesse God giveth unto
them that repent.*

AND so having declared what ex-
ceeding great love and mercy
God beareth towards man, and how
effectually hee expresth the same
by suing unto sinners for their conver-
sion: it followeth that wee should in
this third place, examine some what
more in particular, what certaine as-
surance his divine Majesty giveth, of
undoubted pardon and full remission
of their finnes, to all such as unfained-
ly shall resolve themselves to make
their refuge unto him.

Which thing, albeit every man by
that which before hath beene repea-
ted, may sufficiently conceive, yet
for the importance of the matter, it
shall not be amisse in this place al-
so

Despaire of Gods mercy.

to adde a word or two, for more
and evident demonstration
thereof.

And this shall bee done by set-
ting downe both the words and deeds,
both the promises and perfor-
mance which Almighty God hath
made and exercised in this behalfe, to
such as have offended him what-
ever. And for the first which are
promises, most apparant it is, as
by the things which before have
be discussed, as also by the whole
sense, body, and drift of holy Scrip-
ture, that the promises of mercy and
forgiveness, which his divine Majesty hath
made to sinners, and whereunto by
his Sacred word, he hath in a certaine
manner obliged himselfe, are both
plentiful, vehement, absolute, reso-
lute and Vniversall. Whosoever shall
turne from his wicked wayes, and
come unto me, saith Almighty God, I
will receive him. Eze. 18.
31:

Behold the Vniversality of all peo-
ple and persons, without excluding a-

And then further, *At what time
ever an impious man shall returne unto
from his iniquity, his wickednesse
shall not hurt him, saith the Lord God*

See the Vniversality of all times
and

Despaine of Gods mercy.

Esay I.

and seasons without exception. But yet hearken what God addeth besides this. *Leave off to doe perversly* (saith he, unto the Jewes &c.) And then doe ye come and finde fault with mee if ye can. For if your sinnes were as red as Scarlet, they shall be made as, &c.

Consider the Vniversality of all kind of sinners, be they never so grievous, so horrible, or hainous.

Iere. 3.

And finally, God talking to his soule that hath oftentimes falne, and most infinitely offended him, he saith thus; It is a common received speech, that if a woman depart from her husband, and doe joyne her self to another man, she may not returne to her first husband againe, for shee is defiled and made contrary to nature. And yet whereas thou hast departed from mee, and hast committed fornication with many other lovers, doe thou returne unto me againe, and I will receive thee, sayth Almighty God.

By which wordes is expressed the fourth Vniversality, containing all states, qualities, and conditions of men, how many wayes, or how oftentimes, or how contemptuously soever they have committed sinne against his divine Majesty.

Despaire of Gods mercy.

But may bee added now more vnto
this. Was there ever Prince that
made so large an offer vnto his sub-
jects? Or was there ever father that
made so ample and universall promise
of pardon vnto his children? Who
may now mistrust himselfe to bee ex-
cluded from this assurance of mercy,
which is offered vnto all sorts of people, all kinde
of sinners, all times of seasons, all
ages & qualities of sinners are com-
prehended? O most miserable and
unfortunate man, that excludeth him-
selfe, whom God excludeth not. What
there in these generall and universall
promises, whereof any man in the
world should have pretence, to make
any least doubt or question? Of the
meaning (perhaps) and intent of him
that promisetli. O deare brother let
thy true love and charity, and conse-
quently cannot deceive us.

Of the truth and surety of his
promises; it is infallible, and more
certaine then heaven and earth put
together. Of the power that hee
hath to performe his promises; it is
infinite, and not restrayned by any
bounds or limitation: whereof then
may wee doubt? or in which of these
three points may wee not receive
most singular consolation? Heare
the

Despise of Gods mercy.

Bern. ser.
in ver.
Psa. Mi.
do. in
eter. Com

the comfortable meditation that blessed
sed S. Bernard made upon these many
particulars which wee have now mentio-
tioned. *Tria considero* (saith he) *in spe*
bus tota spes mea consistit, charitatis in-
vocationis, veritatem promissionis, scien-
tiarum redditiois, &c.

That is, I doe consider three things
(saith this holy man) wherein all our
hope consisteth, and whereby it is
made invincible. First, the exceeding
love and charity of him, that calleth
me to him by repentance: Second, the
the infallible truth and certainty of his
promise which hee maketh to mee of
pardon and mercy; Thirdly, the end-
lesse power and ability he hath to per-
forme whatsoever hee promiseth.
That is, that triple or three-fold rope
and chaine, which holy Scripture
saith is hardly broken, for that by this
rope let downe unto us from heaven
(which is our Countrey) into this
world, that is our prison, wee may
ascend and mount up (if we will) even
unto the sight and possession of Gods
eternall kingdome and heavenly glori-
ry. Thus far that blessed Father.

Eccles. 4.

But now to the second point,
we consider how faithfully Almighty
God hath put in execution those
promises of his from time to time.

Despaire of Gods mercy.

and how no one man upon earth (so many ages as the world hath continued) was ever yet frustrate of this hope, in making his confession unto his Majesty; if hee made it from his heart; wee shall find further cause for us to consider. For so much as it is not probable, or in reason to be imagined, that hee which never failed in times past, will breake his promise for the future to come; especially seeing now Christianity, when we have this advantage above all other former times (as *Iohn* doth also note) that hee *I Iohn, 2* was and is our Iudge, is become our advocate, to plead our cause. Cast backe thine eyes then my loving brother; and take a view of all times and seasons past and gone, from the first creation of this world; and come downe ward even to this day; and examine indifferently, whether in all this wide compass of times, persons, places, and most grievous offences committed against his Godly Majesty, there were ever yet a single sinner upon earth, that returned unfainedly, and was not received. The sinne of our first Parents might presently forgiven unto them, though their first signification of griefe and sorrow for the same. And not on-

Despaire of Gods mercy.

Gen. 3.

only this, but our Saviour also Iesue Christ was promised to bee sent, sayly restoring them and their posterity to the glory and felicity which by the fall they had lost. After this untill the time of *Abraham* and of the people of *Israel*, as some workes of Gods justice are recorded in holy Writ, that were exercised upon irrepentant offenders, so are there many more celebrated of his mercy, and onely two persons in particular are mentioned, who notwithstanding some sorrow which they seemed to have for their offences, were yet rejected: the first whereof was the murtherer *Caine*, who at the beginning, denied his wickedness unto God, and then being convicted, despaired of Remission. The second

Hcb. 12.

was *Esau*, whom Saint *Paul* calleth a prophane fornicator, who found no place of repentance, albeit with tears he sought the same. Whereof *S. Chrysostome* giveth the reason in these words; *For this cause Esau obtained not pardon, for that he did not repent as he should have done, his teares proceeding rather of anger and temptation, then of true sorrow.*

When the people of *Israel* came to be a distinct Nation, and to be governed by Gods appointment,

Despaire of Gods mercy.

mercifully (trow you) did they offend
daily, and almost hourly his Divine
Majesty? And how graciously did his
unspeakable clemency remit and par-
don their manifold and innumerable
sins and trespasses done against him?
The whole Scripture (in truth) see-
meth nothing else but a perpetual nar-
ration of Gods incredible patience
and infinite mercies towards them.
And if I would speake of particular
persons among them, which hee recei-
ved to his favor after great and mani-
fold offences committed: there would
be no end of all that recitall.

Let *Manasses* that most impious
and wicked King bee an example for
us of whole enormous life and wic-
kedness whole pages are replenished,
both in the booke of Kings and Chro- 2 Reg. 23
nicles, and yet afterwards notwith- 2 Chr. 33
standing, the same man falling into
captivity and calamity among the Babi-
lonians, (a fortunate Schoole often-
times for Princes, who in their prof-
perity are wont to contemne God) he
began to be sorrowfull for his former
sins and actions, and became repentant
(as the Scripture saith) in the sight
of God for the same. Wherein his
mercy and incomprehensible mer-
cy was so much mooved presently.

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as hee received him to favour, and brought him backe from his prison, and fetters, unto his Kingdome and imperiall Throne of Majesty.

The example also of the Ninivites is very notable and singular in this behalfe, against whom almighty God having decreed a sentence of death to bee executed within a certaine time, he commanded *Jonas* the Prophet to goe and denounce that sentence unto them. But *Jonas* well knowing the nature and disposition of God towards mercy; fore-saw (as afterwards he signifieth) that if hee should goe and beare that Embassage unto them, and they thereupon make change of their lives, his Majesty would presently pardon them, and he should be taken for a false and lying Prophet. For avoyding which inconvenience, hee chose rather to flee away by Sea unto the City of *Tarsis*, and there to hide himselfe. But almighty God raised a tempest in that journey, and disposed in such sort that *Jonas* was cast into the Sea, and there received and devoured by a Whale from whose belly he was commanded afterwards to repaire unto *Ninive*, and there to doe his former message which hee performed.

ION. I, 2,
3.5.

And

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And the tenour of his message was, that within forty dayes that huge City of *Ninivie* should bee destroyed.

Which hee having denounced unto them, the sequell fell out as *Ionas* before had suspected. For the *Ninivites* beleeving the message, and betaking themselves to repentance, almighty God forgave them presently: whereat *Ionas* was exceedingly grieved and offended, and complained sweetly unto God of his strange dealing herein, demanding why hee had enforced him to come and preach destruction unto them, knowing before hand that hee would pardon them.

But his mercifull Lord answered him fully to this point, by a certaine accident that fell out, whereto *Ionas* was not able to reply one word.

For so it chanced that *Ionas* sitting without the Walles of the City of *Ninivie*, under an Ivy bush, that in one night by Gods appointment was sprung up to cover him from the Sunne: the same Ivy bush by Gods ordinance was perished upon the suddaine, and was consumed by a Worme, leaving the poore Prophet destitute of that consolation of shadow which hee received by it.

Wherewith hee being not a little

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Jonas 4.

disquieted and afflicted, God sayd unto him: Thou *Jonas* art sorrowfull, and grieved for the losse of thine Iuy tree, which notwithstanding thou diddest not plant, or make to grow, nor tookest any labour at all about it. But the same grew up in one night, and in one night it perished againe.

And shall not I then be carefull to pardon my great Citty of Ninivy, wherein there bee above an hundred and twenty thousand innocent people which cannot distinguish betwene their right hand and their left? This was the answer of almighty God unto the Prophet *Jonas*, for defence of his singular inclination to mercy, in respect that the Ninivites were his owne creatures, his owne workmanship, and the labor of his owne hands, as all other people also are. Of which kind of reason and consideration, there have beene divers things sayd and declared before, for manifestations of Gods infinite mercy. And all this that hitherto hath beene spoken, is of things only done in time of the olde Testament, before the appearance of Christ our Saviour in the flesh. But now if wee looke into the time of grace, when God incarnate came himselfe in person to shew the riches

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riches of his endlesse mercy unto mor-
all men upon earth; wee shall see
more examples without comparison,
of his exceeding Clemency. For that
now our Creatour and Sheeheard
overcome (as it were) with extreame
compassion, came downe into the
vale of our misery, with resolution,
not onely to offer pardon and for-
giuenesse to all his sheepe that were
astray and would returne: but also to
follow and seeke them out: and be-
ing found to lay them on his owne
shoulders, and so to bring them backe
unto the fold againe, and there to give
his life and blood for their defence a-
gainst the Wolfe.

O sweete Lord, what greater love
can bee imagined then this? What
more pregnant signification of infla-
med charity, can mans cogitation
conceive or apprehend? It is a mer-
vaile now if he which descended unto
us with this heart, and with these
bowels of burning affection, did set o-
pen the gates of all his treasures, fa-
vours, and graces unto us.

It is no marvaile if the holy Apostle
S. Paul in the fift chapter of his Epistle
to the Romanes, doe say of this time,
superabundat gratis, that grace did
over abound, and yet further in ano-
ther place, that Christ being very

Luke 15.

loh. 10.

13.

Phil 2.

God

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God did in a certaine sort impoverish and empty himselfe with a most wonderfull effusion of mercies, and havock of heaven, which even at this time, and ever since he hath made.

Here-hence it proceedeth that all his delight and pleasure upon earth, was to converse with sinners, and to give them comfort, courage, and confidence in him. Which hee did so manifestly in sight of all the World, as hee became very scandalous and offensive thereby to the Scribes and Pharisees, and other principall rulers amongst the Jewes Nation. Here-hence likewise did proceed those his most marvailous speeches, and strange invitation of wicked men unto him;

Math, 8, 1

Mark, 2,

Luke, 5,

Math, 11

as for example, at one time among other, when he cried out in publique, *Come unto me all yee that doe labour, and be heavy laden, and I will refresh you.* And at another time going into the Temple of Ierusalem upon a high festivall day, when all the people were gathered together, he stood up in the midst of them all, and brake forth into this vehement invitation, with a lowd voice, as S. Iohn Evangelist recorderth, *If any man among you bee thirsty, let him come unto mee, and hee shall drinke.* Hereby it came

Iohn, 7.

to

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happie, that his divine Majesty was Math. II
termed commonly, *Publicanorum*
peccatorum amicus, the friend and
familiar of wicked Publicans and sin-
ners. And hereof finally it did pro-
ceed, that hee received all, imbraced
all, and forgave all that repaired un-
to him, were they Scribes, Pharisees,
Souldiers, Publicans, Vsurers, Har-
lots, Theeves, Persecutors, or what-
soever most grievous offenders be-
sides; whereof particular examples
in each kinde might bee alleadged,
assuring us furthermore, that after
his resurrection, and blessed ascensi-
on to the right hand of his Father,
hee would be more bountifull, yet in
this manner of proceeding, and draw
all men unto him: being at one time
both our Iudge and Advocate, our
King and Mediatour, our God and
Redeemer, our Father and Brother,
our Priest and Sacrifice, and he that
both pleadeth and determineth our
cause together.

What then should not wee hope at
this time (deere Christian Brother)
at the hand of this our Lord and
Master, which hath left unto us such
words, such deeds, such assured evi-
dence of his infallible love and abun-
dant mercies, rewardes us? Why
V 5 should

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should not his dealings with other men before us, give us heart and courage to trust assuredly in him, for the time present and to come? Why should not his former most infinite mercies, bee unto us odoriferous alluring savours and ointments, to make us as the spouse did in the Canticles, follow and runne after him?

Heare what devout Saint Bernard doth meditate upon this passage of Christs fragrant Oynments. Oh sweete Iesus (saith hee) the fresh and odoriferous smell of thy wonderfull clemency doth allure us to runne after thee, when we heare say, that thou despisest not Beggers, nor abhorrest sinners. We know right well O Lord, that thou didst not reject the theefe that confessed thee, nor the finfull woman that wept unto thee, nor the Canaanian that humbled her selfe before thee, nor the wicked adulteresse brought unto thee, nor the Toler, or tribute Gatherer that followed thee, nor the publican that repaired unto thee, nor the disciple that denied thee, nor Saul that did persecute thee, nor thy Tormentours that did naile thy sacred body to the Crosse. O Lord, all these are fragrant smells and savours of thy most sweete mer-

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cy, and at the sent of these thy oyn-
ments, wee doe follow and run after
thee. Thus farre Saint Bernard.

The fourth part.

*The application of all that
hath bin sayd.*

ANd so with this to come unto the
fourth and last part of this Chap-
ter, and to apply all that hath beene
sayd of Gods mercy to our present
purpose. What man is there living in
the world, that reading and belee-
ving these things, can doubt or mi-
strust to receive pardon for their sins? **Rom. 8.**
*If God be he that justifieth, who is able
to condemne us, saith the holy A-
postle Saint Paul.* If God be minded
to deliver us, who can take us out of **Iohn 10.**
his hands? If God protest that hee
will pardon us, why should wee make
any doubt or question thereof at all?
Why should wee not joyne rather
with that confident and faithfull ser-
vant of his, Saint Paul, who saith
unto us, and to all other sinners li-
ving, in his Masters name: **Let us Heb. 10.**
repaire unto him with a true heart, in-
fulnesse of faith, having purged our
hearts from an evill conscience. **Let us**
hold fast an immoveable confession
of

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of our Hope, seeing hee is faithfull
which hath given unto us his promi-
ses, and let us consider how one of us
may prouoke another to love; by which
wordes the holy Apostle signifieth,
that what sinner soever shall resolve
with himselfe, to purge his conscience
from wickednesse for the time to come
and to imploy the rest of his life in
charity and good workes, he may con-
fidently and boldly repaire to Almighty
God with most certaine assurance
to receiue pardon and remission. And
alas (deere Brother) why then should
any man despaire? Wherefore should
any man cast away his owne soule,
that God so much desireth to save?
What a pittifull and lamentable case
is it to behold so many Christians in
the World to goe languishing in their
finnes, and to give themselves over to
all kind of carelesse and dissolute sen-
suality, (which by God himselfe is
called desperation) upon this conceit
and wicked cogitation, that now
they are gone so farre, and so deepe-
ly rooted and habited in this kind of
life, as either it is impossible, or in-
vaine for them now to thinke of
change or amendment? O deere bro-
ther, let these men hearken with
diligence to this excellent discourse
of

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of *S. Chrysostome* which ensueth.

If thou be a wicked man (saith hee) thinke upon the Publicane. If thou bee uncleane of life, consider the harlot. If thou bee a murderer, remember the theefe. If thou be a swearer, call to mind the blasphemers. Cast thine eyes upon *Saul* and *Paul*, first a persecuter, and then a Preacher, first a violent robber, afterward a good steward and faithfull dispenser. First chaffe; afterward come: first a wolf, afterward a Shepheard; first lead, afterward gold: first a Pirat, afterward a good Pilot: first a disperfer, afterwards a gatherer together: first a breake downe of Gods Vineyard, afterward a planter: first a destroyer, afterward a builder.

Thou hast seene manifold wickednesse; but now behold unspeakeable mercy. Thou hast heard the pride of the servant, consider now the love and clemency of the master: I will not thou say to mee, I am a blasphemer, I have beene a persecuter, I have led an uncleane and abominable life, and therefore I doubt lest I shall not be pardoned.

Say not so unto mee, for here thou hast examples to the contrary, in every of these and many other sinnes.

Thou

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Thou mayest safely fly to any Port thou list, and that either in the old or new Testament. For in the olde, thou hast *David*: in the new, thou hast *Paul*. I will not have thee therefore alledge excuses unto me, for covering thine owne cowardnesse.

Hast thou sinned, repent; hast thou sinned a thousand times, repent a thousand times unfainedly. This is the onely ointment that may bee powred into an afflicted conscience, the torment whereof I doe well know.

For the devill standeth by whetting his sword of desperation, and saying unto thee: Thou hast lived wickedly all thy youth, and thy former dayes thou hast mispent, thou hast haunted playes, and spectacles wth thy companions, and followed after loose and lascivious women: Thou hast taken other mens goods from them wrongfully: Thou hast beene covetous, dissolute and effeminate: Thou hast forsworne thy selfe: Thou hast blasphemed and committed many other heinous and wicked crimes, and therefore what hope canst thou have of salvation? Truly none all.

Thou art a meere cast away; and canst not now goe backe, and therefore my counsell is, that thou now use

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pleasures and commoditie of this World, and passe over thy time in idleness of heart, without cogitation of other affaires.

These are the words of the Diuell, my Brother: these are the counsailes and perswasions of our enemy. But mine are contrary: If thou have fallen thou mayest rise againe. If thou have beene a lost Companion, yet thou maiest bee saved. If thou have committed fornication and adultery in times past, thou mayest bee continent for the time to come: If thou have haunted plaies and games, thou mayest draw backe thy foote from sinneforth: If thou have delighted in idle and evill company, thou mayest hereafter acquaint thy selfe with good. This onely is necessary, that thou beginne thy conversion out of hand, and that thou repent, and take to hand to reforme thy selfe, though thou be at first but a little.

Let thine eyes begin but to shedde forth one teare, enter into thy conscience, consider thy selfe but indifferently, examine thine actions, and what they deserve: Lay before thy face the day of judgement, with the torments of hell on the one side, and the joyes of heaven on the other. Repent

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Never too
late to re-
pent.

pent, confesse, amend thy life, seeke a medicine for thy wound out of hand, while thou art in this life in what state or condition soever thou be. Yea, if thou bee upon thy death-bed, and ready to breathe out thy soule and spirit, feare not to repent, for that Gods mercy is not constrayned by the shortnesse of time. Which I speake unto you (my deare Brethren) not to make you hereby the more negligent, but only to stirre you up unto the confidence of Gods mercy, and thereby to avoyd the most dangerous gulfe of desperation. Witherto are the words of this holy and learned Father.

In which long and large discourse of his, we are to note, (that together with most excellent encouragement which hee giveth to all sinners, of what state and condition soever they bee, in all times and seasons to trust in Gods mercy, and never to Despaire) hee giveth also an wholesome admonishment, that wee should not by this confidence become more negligent in reforming our lives, but rather do it out of hand, without all delay, or procrastination. Whereunto in like manner the holy Father Saint *Augustine*, in like exhortation against Despaire, doth endeavour most vehem-

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themētly to stir us up in these words.

Let no man after a hundred sinnes,
or after a thousand, despaire of the
Lords mercy, but yet so let him not
despaire, as hee seeke presently with-
all stay, to reconcile himselfe to
mighty God by amēdement of his
life: least perhaps, after that by cu-
stome hee hath gotten a habite of sin,
he be not able to deliver himselfe from
the snares of the devil albeit he would.

And in the very same Sermon hee
discourseth yet further of the same
matter, in manner following. Not
every man that hath sinned, but hee
that persevereth in sinne, is hatefull
and abhominable in the sight of God.
Yet that no man must distrust of Gods
mercy towards him, that will amend
and leave his sinnes. For that God
himselfe, as a most sweet Comforter,
hath said by his Prophet, *That the*
iniquity of a wicked man shall not hurt
him, at what time soever hee shall re-
turne from the same. But yet this
great mercy of the Lord, is then onely
profitable unto us, if wee delay not
our conversion, nor do multiply sins
upon sinnes. Which I will declare
unto you by the example of wounds
and ruptures of our body, by which
also the infirmities of our minde

Eze. 18,
13.

and

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and soule may be conceived.

Thus then we see, if a mans foote, legge, or arme bee broken, with how great paine the same is restored to his accustomed strength. But if any member of our body should bee broken twice or thrice, or more often in one and the selfe same place, your charity can imagine, how hard a thing it were for that part to recover her perfect health againe. So fareth it (deere brethren) in the wounds and ruptures of our soule.

If a man doe commit sinne once or twice, and do unfainedly without dissimulation make his refuge unto the medicine of repentance, hee doth out of hand obtaine health againe, & that sometimes without any scarre or blemish of the disease past. But if he begin to adde sins upon sins in such sort that the wounds of his soule doe rather putrifie within him, by covering and defending them, then heale by repentance and confession, it is to be feared lest that heavy speech of the Apostle be fulfilled in him, to whom he saith in this manner: Dost thou not know, that the benignity of God is used to bring thee to repentance? But thou by thy obdurate and irrepentant heart, dost heape to thy selfe wrath in the day of vengeance, and

Rom. 2.

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the revelation of Gods just judgement. Thus far *Augustine*.

But now (deere Christian brother) what can bee spoken more effectually; to erect us to hope and confidence in Gods mercy, or terrifie us in presumption in delaying our amendment, then here hath beene used by these noble pillars and Foundations of Christs Church, and most excellent instruments, and Temples of holy Spirit? The divine wisdom of almighty God, in a certaine **Eccle, 12** saith; That the words of Wise men ought to be spurs unto us, and as were nailes, driven into the depth of our heart: meaning thereby, that we should be stirred up, and most vehemently moved when we heare such men as the holy Ghost therewith (which indeed are onely those that have the knowledge and feare of God, make such exhortations unto us, and give us such wholesome admonishments, as these godly fathers in this great affaire have done. And how is it then, (deere brother) that wee are nothing stirred up thereby, nothing quickened, nothing awaked? Well, I will conclude this whole Chapter and treatise, with another Exhortation

on

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exhortation and admonishment of *Augustine*, for that besides the great authority of the man (which ought to move us much) I thinke nothing can be spoken more excellently, or more agreeing to our peculiar purpose.

S. Aug.

Ser. 181.

de rem.

Thus then he saith, Almighty God doth never despise the repentance of any man, if it be offered unto him sincerely and simply; nay hee accepteth the same most willingly, embraceth the penitent, and endeavoureth to reduce him to his former estate, where in hee was before he fell.

And that which is yet more; if man bee not able to fulfill the whole order of his satisfaction, yet doth not God refuse the least repentance that is, though it be done in never so short a space. Neither doth he suffer the re- ward to perish of any little conversion.

Esay, 51.

on. And this doth the Prophet *Esay* seeme to me to signifie, when he saith in Gods person to the people of *Israel*; I have contristed thee a little for thy sinnes, I have stricken thee and turned my face from thee, thou hast bin sad and hast walked in sorrow, and I have comforted thee againe.

These examples then of repentance (deere brethren) we having before our eyes, let us not persevere in wicked-

ness.

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esse, nor despaire of reconciliation,
rather let us say with a confident
heart, we will turne home to our Fa-
ther, and present our selves unto our
God, for truly (my Brethren) he will
never turne away from the man that
cometh unto him.

Himselfe hath said, that hee is a **Esay.59.**
God which draweth neere unto us,
were it not that our sins do make a se-
paration betwixt him and us. Let us
take away then the separation and ob-
stacle, and so nothing shall let our con-
nection with him, which he greatly
desireth. For to this end did he create
us, that he might bestow upon us eter-
nall life in the kingdome of heaven.
He did not make us for hell, but hee
made his Kingdome for us, and hell
for the devill. So he saith in the Gos-
pell, **Math, 25.**

*Come ye blessed of my Father, enter
into the kingdome prepared for you, from
the beginning of the world. And to
the damned, Depart from me ye cur-
sed, into everlasting fire, which is pre-
pared for the devill and his angels.*

If then Hell fire was prepared for
the devill, and the Kingdome of hea-
ven for man, from the beginning of
the world, it remaineth onely, that
we provide, not to loose our inhe-
ritance by persisting in sin. So long as
wee

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we are in this life, how many or great
soever our sinnes may be, it is possible
to wash them away by true and un-
feigned repentance; but when wee shall
once depart from this world, albeit
then wee doe repent (as no doubt but
wee shall from the bottome of our
hearts) yet shall it availe us nothing.
And albeit, our teeth doe gnash, our
mouth cry out, our eyes gush forth
teares, and our hearts lament with in-
numerable complaints and supplica-
tions, yet shall no man heare us, no
man assist us, not so much as with the
tip of the finger, give unto us a drop
of water to coole our tongues amidst
hell torment, but wee shall receive
the lamentable answer which the
rich glutton received from the mouth
of Abraham, *There is betwene us and
you a great distance, so that none may
passe from us to you, nor from you to us.*
Hichesto lasteth Saint Augustines ex-
hortation, And here withall I thinke
it good to conclude this Treatise.

Cyke 16.

172. d. 12. 34

FINIS
*The end of the second and last
Book tending to Re-
solution.*





For my Father 207
J. H. B.

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